

## Maria-Ecclesia\*

FROM September 10-17, 1958, two international congresses were held at Lourdes, one Marian, the other Mariological. They commemorated the centenary of the apparitions to St Bernadette, and concluded a century repeatedly called by the late Pope Pius XII "the age of Mary". The impressive gathering of outstanding theologians from all over the world clearly showed the position to which Mariology has soared within one generation. A short time back Mariology did not even stand on its own. Libraries classed it under 'Asceticism', for works available contained little more than a eulogy on the grandeur of Mary together with some pious platitudes by way of inspiration for the more devout. Today Mariology is a noble branch of theology, entering into ever closer relation with Christology and Ecclesiology and tending to a new synthesis of the whole theology of salvation. This was the vast field with which the Congresses of Lourdes were concerned, after the two previous ones

of 1950 and 1954. The leading topic of the Mariological Congress, was *Mary and the Church*. The Marian Congress, which dealt with the practical aspects of Marian life in the Church, had for its theme: *The Triumph of the Church through Mary*.

In the following pages we will try to give a short introduction to the central theme of the Mariological Congress: Mary and the Church. (1)

### I. The Parallel Maria-Ecclesia

This parallel traces its origin to two other comparisons: in the first centuries of the Christian era the Fathers point out similarities of both Mary and the Church with Eve. The references, however, to a parallelism between Mary and the Church are few and they consider mainly Mary's role in the Incarna-

(1) In order to avoid confusion, one must distinguish the Church as a mystical reality and the Church as a juridical entity; the Church as the totality made up of Christ the Head and all the members that are joined to the Head, and the Church as the Body distinct from Christ but united to Him. In the present article the comparison is between two parts of the Body, the Blessed Virgin on the one side and the rest of the members on the other side.

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tion.— Another trend of theological thought, hardly discernible in the early Church, becomes clear in the twelfth century: Mary plays an actual role in the Church as mediatrix of all graces. She now appears as the image and type of the Church; she is its most eminent member and loving mother; she is compared to the neck and the heart. Such thoughts flow like an undercurrent through the Middle Ages (chiefly from Bede to Albert the Great), without however, being given great prominence.

With the onslaught of the ecclesiological heresies, theology is directed more and more toward the external, juridical structure of the Church and consequently the Mary-Church parallel is lost sight of. The mariological renaissance of the seventeenth and nineteenth centuries was satisfied with extolling the grandeur of the person of Mary.

Scheeben (1835-1888) inaugurated a new mariological-ecclesiological epoch. But it is chiefly in the last thirty years that the parallel has been developed thanks to an intense work in positive and speculative theology. The progress both of ecclesiology and of Mariology has brought out the relationship between Mary and the Church within the unity of the mystery of salvation. This relationship is one of the dominant concerns of current theology. It has been studied systematically by national mariological societies, and since 1950 it has been discussed in international congresses. Full theological clarifica-

tion, however, has not yet been attained, not even at the congress of Lourdes. This is not surprising considering the vast and difficult problems involved. The study of the parallel Maria-Ecclesia must ultimately lead to a grand theological synthesis of the whole mystery of salvation.

In fact, a study of Scripture and of patristic thought shows that we are not dealing with two distinct mysteries. In Mary and in the Church we find the same mystery, but realized in two different subjects, in an individual and in a collectivity. It is the great mystery of human salvation, a mystery both of divine predestination and grace and of human co-operation and merit — a mystery not only of individual salvation but of man's responsibility for his brethren. Within this mystery Mary appears as the ideal, the personification of all the attributes and qualities that are found in the Church. She is the perfect figure and the prototype of the Church. Both are living images of Christ and coredeemers with Him.

### *Striking Similarities*

*Motherhood* — Mary is our mother; so is the Church. Mary and the Church together are the mother of the 'whole Christ', Head and members. Mary, on the basis of her divine maternity, becomes the spiritual mother of the Church. The maternity of the Church, in turn, manifests the maternity of the Blessed Virgin on which it

depends. Both maternities coalesce into a single continual communication of life to the faithful.

*Spouse of Christ* — The idea that redeemed mankind — the chosen people of the Old Testament and the Church of the New Testament — is the bride of the Word permeates Scripture and tradition. Mary is the ideal perfection of the Church in her union with the Word in faith and love, and she is the model of every individual soul's surrender to Christ. The title of *Sponsa Christi* however, as applied to Mary, is rarely found before the modern times.

*Virgin* — The virginity of Mary and the Church is a very ancient theme. Mary's absolute virginity is ultimately her complete self-dedication of soul and body to the service of divine love incarnate in her own flesh. The virginity of the Church is to be understood in its biblical connotation, as faithfulness to God: association with false gods, apostasy and heresy being considered as a kind of adultery. The Church, in virginal purity of faith, born of love and effective in love, brings forth the children of God.

*Gratia plena* — Mary and the Church are full of grace, though in different degrees. Both are holy because of their intimate union with the source of all grace and holiness, Jesus Christ, the Saviour of mankind. — The holiness of Mary corresponds to her dignity and office as Mother of God and *Socia Christi*. The holiness of the Church springs from her role of mediation in divine

grace. In both, the flower of holiness grows from the soil of ontological sanctity. It was only in Mary, however, that God's plan of holiness for His Church was fully realized. To the pilgrim Church Mary ever appears as the ideal to be aimed at, yet never fully attained. At the same time, Mary is the canal through which grace and holiness flow to the Church. Mary's fulness of grace is reflected in the Church.

*Co-redemptrix* — Mary and the Church are the one co-redemptress of mankind, called to take part in the saving mission of Christ, the one Redeemer. — Mary was destined to play a unique role in the work of our salvation. "In the name of the whole human race she gave her consent for a spiritual marriage between the Son of God and human nature... She brought Him forth as source of all supernatural life... Free from all sin, always most intimately united with her Son, as another Eve, she offered Him on Golgotha to the Eternal Father for all the children of Adam... She obtained the grace that the Spirit of our Divine Redeemer should be bestowed on Pentecost... She more than all the faithful filled up those things that are wanting of the sufferings of Christ for His Body, which is the Church" (Pius XII, *Mystici Corporis*). This role, wholly subordinate to that of Christ, the one Redeemer, is the model and prototype of the Church's co-redemption.

As Mary, so too the Church and each member of the Mystical Body

are called upon to have an active share in the redemptive work of Christ. The Church, the Spouse of Christ, is associated with Him in bringing about the salvation of men. Christ, true God and true man, alone is the all-sufficient and all-efficient cause in the acquisition and distribution of grace, but by divine decree, the members of His Mystical Body share in His privilege. The Church, once redeemed, becomes co-redemptive. The members of the Mystical Body, according to their position, become co-redemptive either in the moral order alone, or in the order of instrumental causality (sacraments). Mary did not share in the sacerdotal and hierarchical power conferred on the ruling members of the Church. But these are means to generate, protect, restore and complete the inner life of the Church, whereas to her are given the life of faith and charity, and finally glory, which she in turn dispenses to the whole Church. She is the first and universal coredemptrix, the associate of the Saviour.

*The New Eve* — "From the second century onward the Fathers thought of the Virgin Mary as the New Eve, who, subject indeed to the New Adam, was nevertheless most closely associated with Him in that conflict with the infernal foe which was to lead to complete victory over sin and death" (*Munificentissimus*). Holy Scripture and tradition reveal the decree of 'recapitulation'. God's plan, frustrated by Adam and Eve, is restored by the second Adam

and the second Eve. As Christ is the new Adam, Mary is the new Eve. As Eve contributed to our ruin, Mary contributes to our salvation. Mary's part is perpetuated in the Church. Tradition sees Mary and the Church as the New Eve. Here again the two mysteries coalesce. It is again the regeneration of all mankind in Christ through man's co-operation in Mary and the Church.

*Forma Futuri* — The Church on earth is still on her way to the heavenly homeland. Some of her members are in danger, and may even follow the way that leads to eternal death. Mary, on the contrary, has reached the goal and entered divine light with the glorified Redeemer. Passing through a mystical death with Christ on the cross and completing her earthly sojourn, she has risen with Christ and 'ascended into heaven' in glory of body and soul. In Mary, side by side with the glorified Redeemer, the Church anticipates the end that will be attained by all the elect. In the final consummation, the whole Church will join Mary and her Son in glory of body and soul without further fear of danger. "And I saw the new Jerusalem, all clothed in readiness, like a bride who has adorned herself to meet her husband... Here is God's tabernacle pitched among men; He will dwell with them... He will wipe away every tear from their eyes... Those old things have passed away... Behold I make all things new... I am the beginning of all things and their end" (Apoc. 21). In the

bodily assumption of Mary into heaven we see the personification of the Church anticipating her end, and the glorious finale of human history. It is for this end that the Church, Christ's bride, sighs and longs: *Maranatha!* Come Lord!

In conclusion it may be said that Mary is the prototype and fulfillment of the Church. She is the ideal personification of the Church and the model of Christian perfection to which the Church aspires.

Accordingly, the parallelism has a definite bearing on Christian life. When we say that like Mary the Church is mother, spouse, virgin, immaculate and destined for glory, we at the same time imply that each member of the Church shares in the same basic privileges. The individual Christian soul is mother of Christ (cf. Matt. 12, 49) by conceiving Him in faith and bringing Him forth in good works; the spouse of Christ, by being fully united to Him and co-operating with Him in the work of salvation; virgin, by preserving that unadulterated faith which is ever more effective in works of love; immaculate and full of grace, in the measure in which it submits to the transforming power of the indwelling Spirit of Christ; assumed into heaven, even now in spirit, living a life that anticipates eternal life. Thus the Mary-Church analogy is particularly fruitful for a deeper understanding of the Christian life.

### *Notable Differences*

The analogy, however, like all analogies, involves fundamental dif-

ferences which should not be overlooked. The first difference is found in the motherhood of Mary and of the Church. Mary is the mother of the divine Word whom she generated according to His human nature, and, being the mother of the Head of the Mystical Body, her motherhood extends, as spiritual motherhood, to the members of the Body.—The Church is mother of the members only according to divine grace which confers a likeness to the divine nature.

Mary is a virgin in a literal sense; the Church, only in the biblical and patristic sense. Mary's fulness of grace is unique, such as is not attained by the Church as a whole nor by any individual member. And Mary's grace did not depend on the Church, whereas the Church receives grace through Mary. In her predestination and redemption Mary likewise differs from all other members of the Church. She is redeemed in a unique way, and her active co-redemption places her apart from all others. Her immaculate conception and assumption into heaven are proper to her alone.

Her very relation to the Church sets her apart. She is prior to the Church. In her the Church was a concrete person before becoming a mystical person and an organized institution. She dispenses grace to the Church though she does not share in the hierarchical and sacramental order in which this grace is conferred by the Church. In a word, "Although it is true that the Blessed Virgin is a member of the

Church as we also are, it is no less true that she is an absolutely unique member of the Mystical Body of Christ" (Pius XII, Radiomessage to the International Marian Congress of Rome, 1954: AAS 1954, 679).

## II. Theological Evaluation

In the past decade noted theologians of various mariological societies and of two international congresses have supplied an immense amount of material on the topic Maria-Ecclesia. To this may be added the vast amount of research that has been carried on in the past years on matters ecclesiological. It would seem that the time has come for a constructive synthesis of all the different elements. The international Congress of Lourdes marks the first though not altogether successful attempt. The chief aim of the theologians gathered there was to fix the position of Mary in the Church. To do this it is evident that a clear idea of Mary's role in the economy of salvation must pave the way.

### *The Great Controversy*

The fundamental question is: What is the place assigned to Mary in the redemptive work of Christ? Is this place at the side of the actively redeeming Head, i.e. with Christ, or is it at the side of the redeemed Mystical Body, i.e. with the Church? In other words: Is Mary's role *Christotypical* or *Ecclesiotypical*? These are the terms in which the problem was put at Lourdes, and the most notable feature of the Congress was the

clash, the uncompromising opposition, between those two conceptions. Is Mary, the *Socia Christi* in His redemptive work, to be considered in the same way as Eve who was the helper of Adam in the first sin? Does she co-operate *actively* and productively in the 'objective redemption' as a co-principle and subordinate cause? Or does she merely *receive* the fruits of the redemption in the name of all men, and in turn passes them on to the members of the Church? This would mean a co-operation with Christ even in the objective redemption, but merely in a receptive capacity. The opposition of opinions is ultimately rooted in the very concepts of 'Church' and especially of 'redemption'.

### 1. *The Ecclesiotypical Interpretation*

This view is represented chiefly by German-speaking theologians (Köster, Semmelroth, Müller, Rahner). It holds that salvation must be understood in terms of an "alliance" or 'covenant'. This covenant supposes two partners: God, who gives salvation through Christ, and man who receives it through a competent representative, Mary. Thus Mary, in a certain sense the head of unredeemed mankind, occupies an unequalled position in the history of our salvation; she has a place in the 'objective' redemption; but she stands on the side of mankind in receiving salvation, not by the side of Christ who gives. This theory, therefore, gives Mary a unique place in the redemption and at the same time eliminates the

danger of obscuring the absolute transcendence of Christ, the one Mediator and Redeemer.

Mary, then, stands on the side of the Church. Scripture and the Fathers, we are told, provide no foundation for separating Mary from the rest of the Church and for putting her on a higher level (Müller, Köster). She is the most eminent member and perfect realization of the Church. "Mary is the type of the mediating Church, in the sense that she appropriates the work of Christ for herself and at the same time for the whole Church" (Semmelroth, *Urbild der Kirche*, p. 60). "Mary is the perfect realization of the Church. The essential mystery of the Church is the mystery of Mary (Müller, *Ecclesia-Maria*, p. 232). She is rightly called co-redemptrix, not in the sense that along with Christ she gives us salvation, but because she received salvation from Christ in our name and for us (ibid., p. 218). Thus placed at the head of redeemed mankind, she is our universal mediatrix, but only according to the manner in which the entire Church exercises the same function. Mary stands on the side of men.

## 2. *The Christotypical Interpretation*

In this view, Mary and Christ constitute an order apart from all other members of the Mystical Body — the order of the hypostatic union. Predestined from all eternity "uno eodemque decreto", she is higher in the order of grace, by

reason of a grace specifically different from that of any other member of the Church. She has a privileged relationship to the Blessed Trinity and belongs intrinsically to the hypostatic order, to which the Church belongs only extrinsically. (This is the 'sententia communis' of the Spanish mariologists.) Mary not only receives grace like the rest of mankind: she is God's special co-worker in the economy of salvation. For this she is equipped through her divine maternity, having a special relation to each of the divine Persons; she enters a 'notional act', not as being innertrinitarian but as directed toward the diffusion of the innertrinitarian life *ad extra*. (Thus the Spanish mariologists.) On account of her unique grace, she is the most eminent member of the Church; on account of her divine maternity and association in the work of redemption she is the root of the Church (Nicolas and the French Mariological Society).

Intimately associated with Christ, she actively and immediately co-operated in the acquisition of grace ('objective redemption'), while the other members of the Mystical Body co-operate only in the subjective redemption (the distribution or application of grace). She stands by the side of Christ, as a 'co-principle', though subordinate to Him and totally dependent on Him. She thus surpasses the co-operation of the Church not only in time but also in the very manner of co-operating, a manner which belongs to her alone.

Spanish theologians form the vanguard in this development of Mariology; some of their theses may seem excessive (cf. e.g. the unanimous vote of the Spanish mariologists at the international Marian Congress of 1954, describing Mary's merit as 'de condigno'). But the Christotypical conception of Mary's role is today accepted, with various nuances, by the great majority of Catholic theologians.

### 3. *Veritas in Medio?*

The discussions at Lourdes were unable to bridge the opposition between those two conceptions, and the Congress abstained from formulating any common doctrine. It was realized that much theological spade-work remains to be done. It would be presumptuous at the present time to propose a complete solution of so controversial a problem. But it may seem that both of the extreme conceptions oversimplify the reality. Taken together, they express two fundamental truths which Scripture and tradition constantly repeat:

— 1. Mary is a true member of the Church and therefore cannot be separated from the Church.

— 2. She is a member of the Church but *sui generis*. All analogies involve fundamental differences; the similarities do not mean equality, but always presuppose an

excess in favour of the Blessed Virgin.

The solution, it seems, must be sought between the two extremes. We cannot detach the Blessed Virgin from her Son in order to have her in our midst, nor separate her from us in order to give her her right place with her Son. Mary is the representative, the type, the personification of the Church, collaborating with it in the continuation and completion of the mystery of salvation. But she is also the associate of Christ; she is with Him in all the phases of His redeeming work. Her role has certainly a passive and receptive aspect, but it is also active and productive. To describe the Saviour as a purely active principle and Mary and the Church as purely receptive are oversimplifications. Mary and the Church are active in their own way, and Christ was also receptive and passive; He began and ended His work by obeying, consenting, accepting...

United in the one mystery of salvation, all must achieve the same end, the *unum necessarium*, the redemption of the world. Each one must contribute according to his vocation. Christ, Mary, the Church, every soul: all tend to bring the world to the glorious end for which it was created — *ut Deus sit omnia in omnibus*.

Poona

E. ZEITLER, S.V.D.,

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# CASUS CONSCIENTIAE

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## Professional Secret

One day Father James, pastor of an important parish, asked Dr. Paul whether a man whom he had sent to be examined was really fit for marriage. Dr. Paul answered him: "Neither I, nor any one on the hospital staff here can give you any information about our patients. I can only communicate the result of my examination to the patient himself. If you want to know it, just ask him." Fr. James was rather astonished: "I must know whether a person is fit for marriage, otherwise we often get no end of trouble afterwards. It is for the common good and that is why I refuse to bless any marriage in which the parties cannot show me a certificate of good health. I don't see why you are not allowed to inform me here, whereas you regularly send me the result when I have you examine boys or girls in view of their entry into the seminary or the religious life."

## Solution

### A. PRINCIPLES

#### I Secrets.

Secrets are hidden facts which must remain unknown. They are generally divided into three kinds: natural secret, promised secret and entrusted secret.

1. The *natural* secret, so called because its obligation is derived immediately from natural law without the intervention of any pact or agreement, is based on human relationship governed by the laws of justice and charity: we must respect the strict rights of others, avoid causing them harm, reasonable displeasure and scandal. We have as much right to our secrets as to our good name, fortune or other personal goods. This right has to be respected and it is against justice to try and find out directly or indirect-

ly another person's secrets, unless one has a strict right to do so, to the effect that he can no longer reasonably object. Within certain limits parents, guardians, superiors and others have such a right necessary for the exercise of their duties and in order to avoid harm (but even religious men and women do not abandon completely the right to their secrets). The Church, too, has just and proportionate motives for making an enquiry through her representatives as to whether or not candidates for orders and the religious life possess the necessary qualifications for admission. One of these is sufficient health and the candidate may be required to submit to a thorough medical examination. The doctor has only a direct obligation towards his patient and if the

latter objects explicitly to an unfavourable result being communicated to the superiors, the doctor cannot reveal it. As a rule, by freely submitting to the examination, the candidate implicitly consents to the sending of a confidential report to the superiors (he cannot object, if he is a minor, and the superiors are "in loco parentum"), as agreed between superiors and doctors in such cases.

If we come across personal secrets, especially disreputable ones, quite accidentally, and not by unlawful means, we may not reveal them indiscriminately to others, as long as the matter has not, de jure or de facto, become common knowledge or unless the person concerned freely agrees to the revelation itself as well as to the manner in which they are communicated. As to those who have a right to know, we may inform them, only if necessary or useful by mentioning both name and matter, (direct revelation), and then they too are bound by the now shared obligation of natural secrecy. Here we must not forget that priests, doctors, nurses, novice-masters, social workers, and the like hear and see many things e.g. through personal observation, inference, overhearing, indiscretion of people, etc. which do not directly fall under the obligation of professional secrecy or even confidential communication and are learnt, not in and by reason of their professional work, but only on the occasion of it.

These facts may often constitute

for them serious matter of natural secrecy and an obligation to keep them to themselves — the more since people as a rule do not easily distinguish between strictly confidential matter and other irrelevant extraneous details, and are used to speak and act more freely with them than with others. The golden rule is never at all to speak about one's patients, parishioners, or clients and their affairs, unless privately to authorised persons and then as little as possible, and never in public, at table or recreation. Otherwise we may be, more often than we perhaps think, cause of serious harm: detraction, sowing of distrust, suspicion, quarrels, jealousy and hatred, — and obliged to repair the damage done — or at least offend against charity, if the person concerned is legitimately saddened, scandalised or angered. Only a proportionate reason which must be greater in an obligation of justice than of charity, excuses from the obligation of natural secrecy, as would be proportionate harm to the common good to either holder of the secret or to a third person. And hardly ever and only for a very exceptional reason, e.g. advice in a perplexed case, are we allowed to confide in a third person on whose absolute discretion we can entirely count. If ever we have to exaggerate, let it be on the side of discretion and we shall rarely regret it!

2. The *promised* secret is one which we have promised to keep after learning it either accidentally or otherwise. The obligation may

be one of justice or of fidelity (ordinarily the case, and then binding sub levi), but often there may be at the same time an obligation of natural secrecy. The obligation of a mere promised secret ceases when it cannot be kept without proportionately great inconvenience (unless even such a case is excepted in the promise) or whenever there is an obligation to reveal the secret itself.

3. The *entrusted* secret is one which we are told only on the previous express or tacit condition that we shall keep it to ourselves. There are three kinds of such entrusted or committed secrets: the *privately* entrusted secret resulting from a promise or pact between two private persons as such and in which the common good is not directly concerned, the *sacramental* secret, the strictest of all and absolutely inviolable, based on the nature of the sacrament of penance, natural and ecclesiastical law and binding a confessor with regard to sins heard in the act of confession, and, in between, the *professional* secret, which binds professional people to keep secret whatever they learn by reason of and in the exercise of their profession, and which is founded not only on commutative justice (tacit pact), but also on legal, social justice (requirement of the common good). It is with the latter secret that we are here primarily concerned.

Nobody will deny the importance of the professional secret on the strict observance of which is found-

ed the confidence of the people in their priests, doctors, lawyers, whose very profession invites people to go to them for help, advice and consolation, knowing that their secrets will be safe with them. Here, however, the obligation of secrecy is not absolute: there may be very exceptional and disproportionately grave (not only very grave) reasons which excuse from its observance. Such reasons justifying or even demanding a violation of the professional secret and outweighing its obvious disadvantages, are:

a) very grave harm to the common good which cannot be avoided otherwise, by strong dissuasion etc.: conspiracy against the state, grave danger of death for many, cases of very contagious disease, where the patient cannot be persuaded to act himself and go into quarantine.

b) disproportionately grave injury to another person to be avoided (not if it has already happened): if an innocent person is going to be killed; if a future husband with a very infectious disease cannot be persuaded to postpone marriage and is going to cause irreparable harm to his future wife and children, she or her parents, may or even must be warned by doctor or nurse. Some may object here that the common good may suffer in this case (diminution of trust in doctors; other infected persons' refusal to be examined and so on,) and that the common good is to be preferred to any private

good however great. But such fear is often rather vain, for reasonable people will quite understand that in such exceptional cases the secret cannot be used as pretext to crime and fraud (cf. Pius XII, address to Doctors, 12 Nov. 1944). The doctor's obligation is directly only to his patient and the common good, but he has also an obligation of charity towards innocent persons going to suffer from an unjust aggression. No civil law can either oblige revelation of privileged communications or forbid it against the dictates of conscience, but it should be followed here unless manifestly unjust (cf. Pope Pius XII, 19 Oct. 1953).

c) disproportionately grave harm to either the professional man himself or to the person whose secret it is. The latter in such cases cannot be reasonably opposed to its revelation, insofar as is necessary, unless the former has explicitly agreed to keep silence even in such cases or if public harm would follow. In general the professional secret obliges only as long as the client (and the common good) retains the right to his secret — but regularly a professional man should not speak even with the permission of the other, because the exigencies of the common good are also concerned, and it is always better that the person in question makes himself the necessary revelations.

Discretion crowns the virtues of a professional man. A doctor or

nurse or dispenser should never reveal things told him confidentially or in delirium, or anything which may cause harm to his reputation or to his family. Great care must be taken that no charts or reports fall into unauthorised hands, in the use of the telephone, in communicating details, even to other doctors, unless the consent of the patient can legitimately be presumed.

## II Pre-nuptial Health Certificate

It is extremely desirable that persons about to be married should undergo a medical examination and they can, if they wish so, demand from each other a certificate of good health. The doctor is however bound by the professional secret and can only communicate to the patient himself the result of his own examination. He must do his best to obtain from a person afflicted with tuberculosis, epilepsy etc. that the latter himself inform his future spouse, but he cannot do so himself. In case of venereal disease he must observe the civil law and try to obtain postponement of the marriage, until a cure is effected (cf. Paquin, "Médecine et Morale", p. 449) — if that is impossible he may, in extreme cases, inform the future spouse. For the common good and for reasonable eugenic and health reasons, the State may demand a health certificate to be procured by the future spouses and to be communicated to each other, but, at least as regards marriages of baptised persons (cn. 1016), the State cannot

not go further, and any statute forbidding them to contract marriage, if they wish to proceed with it notwithstanding the adverse result, is invalid and does not bind in conscience. Even the Ordinary has no right to forbid such marriages. He cannot make prohibitive impediments (cn. 1040). He, or his special delegate, can only for a special reason in each case have the marriage postponed for a time (cn. 1039). Even if the parish priest foresees the marriage to be a certain failure or full of trouble, he can and must strongly advise against it, but he cannot, on his own authority, refuse to assist at it or even postpone it, where there is no canonical impediment. If a person about to marry is afflicted with a disease which will in all probability cause great harm to his future wife and children, he is bound in strict justice either to abstain from marriage until he is cured, or to inform his future spouse about his condition. If he does so and moreover has a proportionately grave cause to marry immediately e.g. proximate danger of incontinence, he may, his spouse consenting, marry her and use the marriage, and, if he has that right, the pastor has the duty to assist at that marriage.

Diocesan statutes may prescribe a pre-nuptial medical examination the result of which the nupturientes must show to each other and can only demand that a confidential statement be given concerning the absence of a canonical impediment (practically only impotence — not

sterility, disease and the like). The rest is the spouses' own secret and the parish priest has no right to force it out of them, if they are unwilling to take him into their confidence and hear his advice.

## B. AD CASUM

However much we sympathise with Fr. James and his troubles after marriages are contracted, he has no right to demand that Dr. Paul communicate to him the results of his pre-nuptial examinations even in so far as they concern canonical impediments. The doctor may inform him of the results only with the free and explicit consent of the patient, but he is never obliged to do so himself and it is as a rule better if he leaves that to his patient. The doctor has no obligation towards Fr. James, nor can the latter refuse to assist at the marriage, if the patient is canonically fit for marriage. The case of candidates for admission to seminary or convent is quite different. Here the superiors rightly demand to be told about the result of the examination in order to be able to judge about the general fitness of the candidate. If parents send their children to be examined by the doctor in view of such admission, it is tacitly understood that they agree to the revelation of the result to those superiors in a confidential report — unless, exceptionally, they explicitly stipulate that they themselves alone are to be told first.

E. DE BEKKER, W.F.

# CONSULTATIONS

Fr. B. at P.

*"Is it true that if a neophyte dies immediately after baptism he goes straight to heaven?"*

No. Although baptism has in itself the power to wipe out all previous sins and all penances attached to those sins, that power cannot always be immediately applied. For no sin is forgiven — even when as for baptism and penance only attrition is required — unless it is regretted with "dolor super omnia, appretiative summus" and that is not always verified. If a neophyte is, at the moment of baptism, still attached to some sin, the latter is only forgiven later, as soon as he sufficiently rejects it (i.e. at least with attrition if it is a mortal sin). The penance attached to it is then also completely wiped out, in virtue of his baptism.

Fr. L. at T.

*A catechumen condemned to death for murder was all the time a real example for the other prisoners. He proclaimed himself innocent and was certain of a reprieve. When he was notified that this was refused and he was to be hanged, he completely lost his head, did not want to hear any more about that religion of foreigners who were about to kill him*

*and turned so violent that they had to put him in irons. I did not dare to baptise him".*

I would have baptised him all the same, even absolutely — by throwing from afar a glass of water in his face or by any other efficient means —. For his good dispositions and his intention to be baptised could not be freely changed by him any more, as soon as he turned practically insane whatever he might say after the cruel deception had made him lose his reason.

Fr. C. at I.

*"As a rule I say mass at a side altar and communicate my server during it. One day he did not receive and after purifying the corporal I immediately, as usual presented the chalice, but this time containing the Precious Blood, for the first ablution. I was very worried about it."*

There was no need to worry. It is held by some that the mere addition of wine does not do away with the real presence in the consecrated species (hence: always more water than wine for the second ablution!). Then also, the wine added has had no time to mingle completely with the Precious Blood, especially in the particle of

the Host. And finally, although the communion of the priest belongs to the integrity of the Sacrifice, it is by no means essential that he should communicate under both species in order to have his Sacrifice completed, e.g. in ordination mass (1).

#### Fr. B. at T.

"Ruben, a doubtfully baptised protestant, is married to Ann, a catholic. Now it appears that he was formerly married to Munde, an unbaptised woman. What to do about it?"

1. If Ruben and Ann were married "*coram Ecclesia*", the validity of their marriage must be upheld, until it is proved to be certainly invalid — in casu, if one of the certain requirements for the valid use of the Pauline Privilege was certainly absent when Ruben married Ann. In doubt, until the marriage is attacked in the ecclesiastical court — the pastor cannot decide about it —, cn. 1014 applies, and, if it is brought to court, the latter which should normally pronounce in favour of the former marriage (Comm. I. C., 26 June, 1947), has here to prefer a possibly "*ratum et consummatum*" to a doubtful non-christian union, i.e. as long as this union has not been consummated between protestant Ruben and Munde after she is baptised: the ruling of the Code Commission appeals to cn. 1014, but the latter excepts

the case of cn. 1127, where the faith is to be favoured. The second marriage can however only be convalidated, if Ruben becomes a catholic and then by a simple use of cn. 1127 and marriage "*in forma*".

2. If Ruben and Ann contracted only a civil "*marriage*", the following cases should be envisaged:

— If the former marriage is for some reason doubtful, Ruben may, after re-baptism, marry Ann "*in forma*", using cn. 1127 to consider that marriage — and also his baptism if he was baptised before marrying Munde — invalid, and that even if she is now baptised (but with certainly no consummation afterwards): no interpellation and no recourse to Rome is necessary.

— Unless their union is certainly a mere concubinage (in doubt consider it a matrimonial union, cn. 1127), he may, after re-baptism, validly use the Constitution "*Romani Pontificis*" and marry Ann "*in forma*" (possibly impediment of crime to be dispensed from), and that even if Munde has in the meantime been baptised, unless consummation took place afterwards. cf. A.E.R. April 1960, p. 117.

— If Ruben and Ann just live in mere concubinage "*ad tempus*" and Ruben married Munde before becoming a protestant, he may still, after re-baptism, use the Pauline

(1) Regatillo (Casos II, 195) contends that divine law demands communion under both species: he asks here conditional consecration of the mixture or of new wine, cf. Rubr. Missae De Defectibus, X 13, in order to have a certainly complete Sacrifice.

Privilege, servatis servandis: his adultery, previous to his catholic baptism (presumed valid: cn 1127), is no obstacle to its use. But if he only married Munde after his protestant baptism, recourse must be had to the Holy See (H.O., 10 June, 1937).

— If Ruben refuses to become a catholic, the pastor cannot marry him and Ann in Church (with doubtful ligamen: a protestant can only doubtfully use the Pauline Privilege), not even with — and here a special — dispensation, alleging the Pauline Privilege in favour of Ann. The Pauline Privilege is given to the convert of a marriage-to-be-broken, not in favour of a third person, however deserving. Ruben as a protestant cannot validly use the Piana or cn. 1127. The Pope might perhaps directly break the former bond (certainly not ratum et consummatum) — even though Ruben may objectively be unbaptised (cfr. Capello, 791 bis, Ed. 1950), but it is extremely doubtful if he would do so in this case.

Fr. v. B. at K.

*"What prayer should be sung by the priest after the hymn to Our Lady during Benediction of the Blessed Sacrament?"*

Only the exposition at the beginning and the blessing at the end are governed by universal liturgical rules. The hymns before the "Tantum Ergo" are left to the initiative of the Ordinary or to local custom, which should be

followed. As regards the "oratio" to be said after the hymn in honour of Our Lady the following, as guiding principles, may be mentioned:

1° On a feast of Our Lady, especially if an appropriate hymn is sung, it would be fitting to use the Collecta of the Feast (even the evening before, if the feast has first Vespers).

2° The Antiphonæ: "Salve Regina", "Regina Cœli", etc. have their own prayers, which should always be sung after them (even on Feasts of our Lady as is done at the end of the Office). The fact that many a "Manuale Precum" gives them for Benediction too, may be explained by the former custom, in several places of not singing those Antiphons at the end of Vespers but during Benediction immediately following (elsewhere they are always sung at Sunday Benediction, even where there are no Vespers).

3° The most common custom is to sing the prayers which are given after the Litanies of Our Lady (note: verse "ora" and prayer "Concede nos famulos," after Febr. 2), not only when the latter are sung, but always when there is no special reason for another prayer more appropriate. They are also given by the Ritual (De Sanctissima Eucharistia) for the Forty Hours devotion and therefore most appropriate for Benedictions of the Blessed Sacrament.

E. DE B.

# "Status Animarum"

## *Directions of the Church.*

Before discussing the method of keeping the Status Animarum (henceforth referred to as: "St. A."), it might be useful to recall the directions of the Church on this matter, for there seem to be some priests who are not at all convinced of the necessity of having a St. A. at all. Still less of keeping it up to date.

They even go as far as to make fun of it and consider those priests who keep it as slightly mental.

I was once sent to a certain parish where there was no trace of any St. A. and when I asked my Superior for permission to begin one, he looked at me in astonishment as if I were a strange being suddenly dropped — if not from Venus — at least from the moon. My predecessor had almost been accused to the Holy Office! This Venerable Superior had completely forgotten the existence of a certain Canon: 470: "Parochus... etiam librum de statu animarum accurate conficere pro viribus curet". And the Ritual, Tit. XII, Cap. 6: "Forma describendi Statum Animarum".

There is no necessity for us to fall down in ecstasy before these texts, but at least let us try to follow them. Perhaps this article may be of some help to this end.

## *A method of keeping a Status Animarum.*

It is quite obvious that there are various methods of keeping a St. A. Here we will only deal with one of them. The essential thing is to be thoroughly familiar with whatever method one chooses and then to keep the St. A. up to date. Some people keep cards, others prefer files, while others use the system of bound books or Registers. But the best thing to do is to follow the system which has been adopted by the Diocese. There are some people who seem to make it their hobby to turn the whole method of keeping the St. A. upside down immediately they arrive in a new parish. It is much better to carry on with the system which is in use: cards, files, books, registers, or whatever it may be. "Recedant vetera, nova sint omnia" is an adage which should be followed with great prudence. Perhaps it would be expecting a Utopia to ask for a uniform system for all Dioceses?

But in any case cards, files or registers should be classified according to villages, hills or streets and then one must know what should be put inside.

a) The primary object of the

St. A. is to give the priest information about *the families in his parish*. Therefore the father, mother and children should all be shown. This seems quite evident, but sometimes it can be rather complicated. By way of explanation I will say how I deal with these cases in my Parish St. A. — If both parents are not Catholic, then I put the Catholic children on a separate sheet for each village, entitled: "Pueri paganorum", boys and girls apart — not that there is any danger from the moral point of view — but in order to be able to find one's way about more easily. These sheets could be placed in front of the sheets of the St. A. for each separate village. If the children get married, one must be careful to take them out, noting that they are married (i.e. deceased or gone away).

— If one of the parents is a Catholic, all the children whether Catholic or not, are put on the sheet of the Catholic parent and these sheets are arranged alphabetically, according to the Christian name of the father — or if he is not a Catholic — that of the mother. If the father is not a Catholic, it may be rather difficult to look up the children on these sheets. Therefore it is a good idea to have a small sheet at the beginning of the St.A. of each village, on which is indicated the name of the non-Catholic father together with that of the Catholic mother, e.g. Kiwanuka: cfr. Petronilla. Kintu: cfr. Maria, etc. That

is to say: the children of Kiwanuka or Kintu are to be found on the sheets of Petronilla or Maria.

— Some people never write down on the sheet the concubines with their Catholic children. Why not? Is it a punishment? Or supernatural antipathy? In any case: useless regret... One often finds in this type of St.A. the concubine woman of 40 years old, still written down as a young virgin and the same thing for the unmarried father, — the young man of 60. And either the children are not written down at all or else they are to be found all over the place, so that it is quite impossible to get any real idea of this family. It would really be much better to put the whole family on a single sheet, noting that there is no religious marriage. In this way one can get to know the Christians who are not living regularly and so efforts can be made to legalise their situation. For it should always be kept in mind, that the main purpose of a St.A. is to give information on the religious state of the parishioners, whether it be good or bad.

If a man has several wives, the legitimate wife — if he has one — may be written down together with her husband and the concubines on the reverse side of the sheet, with the baptismal number (if they are Catholics), the name of the father and the place of origin. If the man has not a legitimate wife, we can write the first concubine together with

her "husband" and the others on the reverse side of the sheet. In this way we can see at a glance the matrimonial situation of this man and his "wives" and their children.

b) Next the St.A. should be the means of informing us about *each particular individual*. That is to say: what is the state of his religious life, if he has made his first Communion, if he has been confirmed, if he receives the Sacraments, whether he is married or not, etc. Certain signs may be put in front of each name. It will be found that very few are required, e.g. "S" for those who receive the Sacraments; "--" for those who do not; "o" for those who have not made their first Communion and "A" for those who are absent or have gone away.

c) In order to keep a St.A. up to date, it is necessary first to inscribe immediately the names of those who are baptised, or make their first Communion or Solemn Communion, etc. Very often this is not done and yet it is of the utmost importance. Secondly it is necessary to write down straight away any information that one receives from another parish.

Everyone knows from sad experience how difficult it can be to obtain this information. Banns are sent to you to be published, but after the marriage they forget to send you the date and the baptismal Certificate of the second party. Or again, the children in your parish make their First Communion

in another place, but you never receive any information about this. It often happens that the baptismal Certificate is not even asked for, so that you get cases of children — who have not been baptised — receiving Holy Communion. These cases are even more frequent nowadays, when it has become the fashion to give Christian names to non-baptised children (and even to adults).

By the way, it would be advisable to write the Christian names in Latin and not to follow the local fashion: e.g. Sikola, Pulu, Cosi, Pasi, Kafeli, Sele, Comedy (for Scholastica, Pulcheria, Constantia, Paschasia, Felicitas (Feli with diminutive "ka")), Celestinus, Nico-medes.

The beloved faithful have not finished producing other wonderful names, which ought not to be mentioned in a decent Status Animarum, let alone in a Register of Baptism!

Another Register should also be kept as a complement to the St.A.: the "Status Juventutis". In this should be inscribed all the children who are baptised in the parish, according to their age. Some priests group them according to villages but the great drawback to this system is that the parents often move to another village. So much extra work is entailed, if this book is to be kept up to date. The first system is more reliable, for the date of birth — usually — remains the same all one's life. There is another advantage of this

system. The children are only written down when they are six or seven years old and as quite a few children die before reaching this age, this diminishes the number of those who have to be inscribed.

In this book, the baptismal number should first be inscribed. This number gives the reference to the Baptism Register where the age of the child is to be found. Afterwards one should write down the Christian name of the child, the name and domicile of the father and then spaces should be left to be filled in later with the date of the First Communion, Solemn Communion and Confirmation. The opposite page should be left empty. Later this will be used for noting further information, such as: decease, marriage, departure for another village, etc.

e) The best way to go about putting the St.A. in order (even more so if one has to be begun) is to visit every single house in the parish. This is certainly an enormous task, but once it is done, one can be sure that the St.A. will be in order as far as is humanly

possible. Later on, the members of Catholic Action can be instructed how to visit the Christians and then we can get from them all the information necessary, in order to keep the St. A. up to date.

*Conclusion.* In bringing this short article to a close — much more could be said about the St.A. — I would like to remind my readers once more, that this method of keeping a St.A. which I have described to you, is certainly not the only one. It is very possible that better ones exist. But the important thing to realise is the necessity of having a St.A. and once having started it, to keep it up to date, for it is an immense help in getting to know one's parish really well and also in working out statistics which are at least somewhere near the truth and not such a farce as they often are.

The St.A. is truly a great blessing to those who come after us and who — if they are not too sophisticated — will be eternally grateful to us.

W. MATTHIJSEN, W.F.

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IT DOES not suffice only to preach the Gospel. In the social and political crisis which Africa is undergoing, it is necessary quickly to form a select group of Christians in the midst of a still neophyte people.

POPE PIUS XII IN "FIDEI DONUM."

# Prayer and Apostolic Action

## The Problem:

"The more I work, the less I pray. The more I am absorbed in my duties, the less I am absorbed in God", is the complaint of many a missionary, either priest or nun, brother or lay-apostle. By saying so some of them may exaggerate and underrate their interior life, but others may be quite right.

"Experience, says Father Charbonot, has proved again and again that exterior activity dissipated the mind, attached the heart to this world and developed self-love" (1). These words give exactly the background against which the problem of prayer and apostolic action is playing. But don't conclude yet that, by "developing self-love", apostolic action has done something wrong. All the wrong is on the side of self-love. When a beautiful race-horse has been stolen, not the horse is to blame but only the greed of the thief. The only wrong of the racer was to be so attractive. Similarly the only reproach we can make to apostolic action is that it is too attractive to self-love.

This problem of prayer and apostolic action is not merely a theoretical one, confined to the studies of experts in theology. It is also a most actual world-wide problem, followed with the keenest interest by all the great Popes of our century, from S. Pius X to our gloriously reigning Pontiff John XXIII. They have been ceaselessly urging the members of the Catholic Church from all over the world to develop their apostolic activity to use all possible modern means to bring Christ to the world and to expand His Mystical Body. But at the same time they did not stop expressing their grave concern about the dangers of a too natural activism, of what Pius XII called "the heresy of action" (2). But, mind you, they never said that apostolic action *as such* was dangerous to our union with God. They only warned against apostolic action that proceeds from self-centred motives. By denouncing "the heresy of action", Pius XII in fact condemned the heresy of

(1) In "Christus" n. 8, Oct. 1955, p. 546.

(2) Pius XII, Ap. Exhortation "Menti Nostrae" in Veuillot, The Catholic Priesthood, Papal Documents, Dublin 1957, II, n. 391; — Ap. Letter "Cum Proxime Exeat", 16 June 1944 Veuillot, o.c. n. 391a — Letter of 19 Sept. 1948 to Sup. Gen. of the Jesuits, Veuillot, o.c. I, n. 156; 139-41; — Letter of 27 Dec. 1904 to the Card. Vicar on Retreats for priests, Veuillot, o.c. I, n. 58-64 — Pius XI Enc. "Ad Catholici Sacerdotii Fastigium" "Veuillot, o.c. I, nn. 479-79. Pius XI Enc. "Mens Nostra", 20 Dec. 1929, Veuillot, o.c. I, n. 419 — John XXIII, Enc. "Sacerdotii Nostri Primordia", Doc. Cath. n. 1310, 16 Aug. 1959, col. 1033-34. — Allocation to the Apostolic Union of the Clergy, 12 March 1959, Doc. Cath. n. 1300, 29 March 1959, col. 407.

self-love by which we take ourselves as norm and last end of our activity.

Anyway, in the Popes' grave warnings it is easy to discover a deep anxiety about a world-wide problem, too universally troubling the souls of apostles, and too deeply rooted in their inner self, to be solvable by the mere exposition of a few notions.

### Difficulty of the Problem

What has just been said already enables us sufficiently to catch a glimpse of the difficulties inherent in the problem: prayer — apostolic action. Indeed, it is easy to be mistaken in one way or another: either to exaggerate the problem by distrusting apostolic action as such, or to see no problem at all in harmonizing both prayer and apostolic action.

But this problem has still a quite special difficulty of its own. Both prayer and apostolic action are of the supernatural order, but embedded in our most natural activity. They suppose the full cooperation of the whole nature of man, not only as a necessary condition for their normal growing to perfection, but also as an essential co-element by which is constituted the final complete supernatural-natural activity which is prayer and apostolic action. Their inner nature, consequently, cannot be deduced from their natural base alone. We know a bit of human psychology underlying man's supernatural activity,

but the latter remains essentially a mystery for us. Man may and should cooperate with all his freedom, all his talents, all his initiative with God's action, but God alone can make that action supernatural. Moreover, God has His own way, His own ends and His own means. He is decided to follow these ways and to realise these ends in and through the very free cooperation of man, without, anyhow, forcing his freedom.

Consequently, the solution of the problem must be based not only upon human nature and human psychology, but also, and not less, upon divine efficiency and what might call "divine psychology."

In short, the problem, studied and practically solved by the great apostles of all times, is this: How can apostolic activity sanctify the apostle and help him in his prayer and union with God instead of moving him away from God? How can the apostle best succeed in not falling a prey, in his external activity, to dissipation, disordered independence and other numerous deceits of self-love? How is God used to sanctify his apostles in their very apostolic activity?

The reader easily understands that, to answer such questions, we have not to rely on our own utterly insufficient and unexperienced insight. We have to consult the specialists in the matter, the Saints. We have to study also the pronouncements of the Teaching Authority in the Church. "The divine Redeemer did not entrust

the authentic interpretation of this deposit (of Revelation) to the individual faithful, or even to theologians, but only to the Magisterium of the Church" (3).

### Not Exaggerate the Problem

It is true, self-love can spoil our apostolic activity and take away our spirit of prayer. Nobody will deny that we have to safeguard our personal sanctification. But it is also not less true that "It is not for himself alone that the apostle has to sanctify himself, for he is the workman whom Christ 'went out... to hire into his vineyard' (Mt. 20, 1). Consequently, the priest (any apostle) *must be careful not to allow an unbalanced concern for personal perfection to lead him to overlook any part of the duties of his office which are conducive to the welfare of others*" (4). (italics mine)

It is true, we have also to share the anxiety of Pope Pius XII with regard to "the heresy of action". But we have not less to listen to the same Pope where he continues in the same passage of his exhortation 'Menti Nostrae': "At the same time, we think it opportune to urge upon priests who have kept themselves *too much aloof from external activity, to undertake active works of the sacred ministry*; these, as if they doubted the power of supernatural help, do not make sufficient effort, according to their

abilities, to bring the spirit of christianity into ordinary life by such means as the times demand" (5).

Those who distrust apostolic action *as such*, because of the condemnation of "the heresy of action", by Pope Pius XII, have misunderstood the Pope's warning.

As we saw in the beginning, there is nothing wrong in apostolic action as such, as there is nothing wrong in a beautiful race-horse. But apostolic action can be abused by self-love, as the horse can be stolen by greedy people. In other words, the whole evil of activism and of the "heresy of action" consists only in self-love. As a matter of fact, considered in themselves (not as existing in us, as immersed in self-love), prayer and apostolic action are not only not opposed to, but even in perfect harmony with one another. Let us prove this.

*First*, apostolic action is willed by God. From all eternity God has decreed that His Son's work of redemption should be continued by men. "As the Father has sent me, I also send you". John, 20, 21. "How are they to believe in him whom they have not heard? And how are they to hear without a preacher?" Rom. 10, 14. Now what God has decreed from all eternity and imposed upon all apostles, apostolic action, cannot be

(3) Pius XII, "Humani Generis" Vuillot, o.c. II, n. 326.

(4) S. Pius X, "Haerent Animo", Vuillot, o.c. I, n. 140.

(5) Pius XII, "Menti Nostrae", Vuillot, o.c. II, n. 392.

not holy and not in harmony with friendly conversation with God.

*Second*, Christ Himself, the apostle by excellence, sent by the Father not to judge but to save the world (John, 3, 17.) operated His work of redemption not only by prayer, but also by apostolic activity. He preached, taught, disputed, travelled, had interviews, cured the sick. And He ordered His disciples to do the same. (Luc. 10, 1-20). Now, what the Son of God did Himself and asked us to do, must be holy in itself and may not be distrusted in itself.

*Third*, theological reflection on the nature of prayer and apostolic action comes to the same conclusion. Prayer is a direct communication with God; apostolic activity fixes the attention directly upon a creature (either upon the soul to be saved, or upon the means to be used to this end). Prayer directly addresses God. But don't imagine the scene of a beggar who hesitatingly, from behind, accosts a rich man who is surprised and annoyed to be drawn aside by a stranger. God is not surprised and much less annoyed by our prayer. He wants it, He provokes it. Prayer is not so much the activity of our personal initiative as that of the initiative of God. Our prayer is provoked, entertained and perfected by God, as the baby's first spoken words are suggested, helped and perfected by its mother. And why does God want our prayer? Because "He has chosen us out, in Christ, before the found-

ation of the world, to be saints... marking us out beforehand (so his will decreed), to be his adopted children "through Jesus Christ" Eph. 1, 4-5. That is why God wants to talk with us and to teach us talking with Him, He is our Father.

Being our Father, and besides, possessing the whole world and all that is in it, except our love if we don't freely give it to Him, He is only interested in that love: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength". Mk. 12, 30.

But to love God, who is invisible "in all, and above all" (Collect 5th Sund. Pent.) we have to consider Him (by faith) affectionately, not only in our spiritual exercises, but also in all our apostolic work. Not only now and then, but regularly and intensely (with the help of His grace), otherwise our love will not be strong enough to execute God's first commandment. To be able to love Him in that way we have regularly to admire his amiability, to adore His omnipotence and infinite perfection, to praise Him for His beauty, to thank Him for His bounty, to express our regret about our indifference towards Him and about our faults committed, to desire that His kingdom come among all His children, our brethren. But above all we have to have an unlimited confidence in Him and to love Him. Now, all this is exactly what we do in and by prayer. Prayer is the continual

growing of our life, united with that of Christ and our brothers, in the life of God, the gradual and painful transformation of our self-love into the love of God.

It is not difficult to see now that prayer is not only not opposed to apostolic action, but on the contrary directly leads to it. How could I, in my prayer, express my love for God and remain indifferent to his children? How could I, in my prayer, express my heartfelt thanks for the divine life which I received, and not mind that so many souls are still without it? Prayer leads me directly to finding practical means of bringing God to the souls and the souls to God. Now this is exactly what apostolic action does.

Inversely, apostolic action, undertaken to make God known and loved by others, is a concrete expression of the purest charity for God. Consequently, apostolic action as such leads directly to greater intimacy with God, to more perfect prayer.

### Not Minimize the Problem

Why speak of a problem between prayer and apostolic action if they are in perfect harmony with one another? — Because this harmony is in the objective, ontological order, while the problem that concerns us is in the subjective, psychological order.

Suppose a missionary has to learn a foreign language. He pos-

sesses very little talent for languages. He forgets quickly words and expressions. He has no feeling for construction and idioms. Now a confrère tells him: what are you worried about? This language is very easy. Here really is no problem. — Such advice would overlook the problem, but not solve it. Of course, if the language is easy, he will learn it in less time than if it had been complicated. But the problem is not in the language as such, but in him. The problem lies precisely in his lack of aptitudes. Even an easy language will be a problem to him. What is easy objectively, need not be so also subjectively.

Similarly, the fact that prayer and apostolic action, objectively, are in harmony and help one another, does not prove that they are also easy subjectively. On the contrary, in the psychological order it is self-love (in one of its many expressions: ambition, jealousy, envy, sensuality, laziness etc.) that makes our prayer difficult and turns apostolic action into seeking of oneself. Because of this, there exists between prayer and apostolic action a problem so world-wide that all the great popes of this century have repeatedly warned the apostles of our time against the dangers of activism and of "the heresy of action" (Pius XII). "Attention must be called", insisted Pius XI in his encyclical 'Ad Catholici Sacerdotii Fastigium', "attention must be called to the very great danger to which the priest exposes

himself when, carried away by a false zeal, he neglects his own personal sanctification in order to devote himself more unreservedly to the external works of the ministry, admirable though these may be. *Such activity may endanger his own eternal salvation...* As well as that, it will make him run the risk of losing, if not divine grace itself, at least that inspiration and unction of the Holy Spirit which gives such wonderful power and efficacy to the external works of the apostolate" (6).

Apostolic activity is a more attractive food to self-love than prayer. That is why the former is more universally selfish than the latter. But even in prayer self-love frequently succeeds in satisfying itself. Certain periods of Church History were more favourable to the eclosion of false prayer and false mysticism. Such was the time in which lived S. Ignatius of Loyola. This great master of mental prayer, who himself was, his whole life, favoured with the highest contemplation, gave the following grave warning to the contemplative souls of his time: "Experience had shown him, he said, that of 100 persons who put the essence of perfection in long hours of prayer, there were more than 90 attached to their own judgment, difficult to lead, obstinate in their opinion, little docile to direction, filled with a

high esteem of themselves, and persuaded that they were able to lead others" (7).

Father Charmot adds that, of course, this fact does not allow us any conclusion concerning danger in contemporary contemplation. This proves anyhow that self-love can spoil prayer as well as apostolic action.

Let us stress the point: it is self-love that is dangerous, not action. Whoever would argue that apostolic action as such is not a danger to prayer, is reasoning outside the question. Everybody knows that. The problem is not there. The problem is: how to keep both prayer and apostolic action out of the grip of self-love? Or shorter: how to reduce and neutralize self-love?

One may object: this is not a real problem, because the answer is obvious: self-love is reduced and neutralized by the love of God. Put a strong love of God in your whole life and both your prayer and apostolic action will prosper. We might answer with S. Gregory the Great, who, surely, had as ardent a love for God as anybody of us may have, "*fortasse laboriosum non est homini relinquere sua, sed valde laboriosum est relinquere semetipsum*". Which last words might be translated: "it is extremely difficult to renounce one's self-love".

(6) in Veuillot, o.c. I, n. 479 — cf. John XXIII, Alloc. to the Apostolic Union of the Clergy, 12 March 1959, Doc. Cath. n. 1300, col. 407.

(7) François Charmot S.J. in: *L'Union au Christ Dams L'Action selon St. Ignace*, Paris, 1959, pp. 19-20. I might warmly recommend this excellent book to any apostolic worker, (Bonne Presse).

It is true, love of God is the only efficient remedy against self-love. Indeed, in the actual order of sin, as S. Augustin remarks, love of God goes as far as contempt of self: "amor Dei usque ad contemptum sui" (8).

But let us not cherish an illusion. Contempt of self is far from easy, even to the love of God. Self-love is so subtle that, unnoticedly, it infiltrates into the very love of God. This happens when souls, sincerely in pursuit of the love of God, give themselves up to all kind of more easy and at the same time more cumbersome ascetical practices which don't cost much to self-love and which give the happy illusion of making us exemplarily devoted in the practice of the love of God. But they don't like to consider the sacrifices that are really essential to them, that would cut deeply into their self-love and without which their love of God will never be deep.

We may go through days and weeks of conscious fervour in God's love. All seems to be easy, even renouncement of self. Till the day comes that self-love shows its ugliness again more insolently than ever, either in a wave of sensuality, or in a storm of hurt sentiments, or in a wild revolt against authority when superiors did not appreciate the initiative and the enthusiasm of their inferiors.

Not any, even ardent, love of God

will reduce and neutralize any activity of self-love, but only that activity upon which the fire of the love for God sends its devouring flames. In other words, to master self-love efficiently in one or other of its concrete expressions, as are pride and sensuality, the flames of the burning love for God must directly envelop and consume those very tendencies. That is why, for instance, to love God because of His immense kindness in instituting the Holy Eucharist, will not prove enough to master one's pride. To become humble we have to love God not in general but in the humiliations He sends us. We have to love the humiliation itself, not for itself, but for God, for Christ who humiliated Himself to the death of the Cross for love of us.

Already in the Old Testament God required self-humiliation as condition for his love. "The greater thou art, the more in all things abase thyself; so thou shalt win favour with God". (Eccli. 3, 20). And the same lesson is given in the Gospel and the Epistles. "The Man who humbles himself will be exalted" Mt. 23, 12 — "Humble yourselves before the Lord and He will exalt you". James 4, 10 — "Bow down, then, before the strong hand of God; He will raise you up, when His time comes to deliver you." 1 Petr. 5, 6.

God asks us to humble ourselves by love for Him, in other words to direct our love for Him upon

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(8) S. Augustin De Civitate Dei, 1, 4, c. 28.

humiliations and so we shall conquer our self-love.

S. Bernard, who was a giant in the love for God, did not say: love God and you will be humble, he said: "Humiliations lead to humility... Humiliation is the only way to humility, just as reading is the only way to knowledge. If you will not suffer yourself to be humbled, you can never achieve humility" (9).

In other words, we must love humiliations, and not only be humiliated: "quantos enim videmus humiliatos, sed non humiles!" (S. Bernard Sermo 20.)

This may suffice to warn against the danger of minimizing the problem between prayer and apostolic action. Neither of them will succeed as long as self-love holds sway. And self-love will only then be submitted when we direct upon it all the power and impetuosity of an ardent love for God.

Having seen here that we have neither to exaggerate nor to minimize the problem, we will see in a following article: HOW TO FACE THE PROBLEM IN ALL ITS IMPLICATIONS.

B. SURIG, W.F.

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(9) Letter to Oger, a Canon Regular; in: Letters of S. Bernard of Clairvaux, Newly Translated by Bruno Scott James, London, 1953, page 134.

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"O you who in the ebb and flow of this age are aware that you are tossed in the midst of storms and tempests rather than walking upon firm ground, keep your eyes fixed on this star, in order not to perish in the gale. If the winds of temptations are let loose if you are striking on the rocks of tribulation, look up at the star, call upon Mary. If you are flung about by the waves of pride, of ambition, of scandal, of jealousy, fix the star, call upon Mary. If anger or avarice or evil desires attack the frail bark of your soul, raise your eyes to Mary. If, crushed under the enormity of your sins, in confusion at the horrible wounds of your conscience, alarmed by the horror of the judgment, you begin to be drawn into the whirlpool of sadness and despair, think of Mary. In dangers, in anguish, in doubt, think of Mary, invoke Mary.

Let Mary never be far from your lips, never far from your heart; and to obtain the support of her prayer, do not forget the example of her life. In following her, you shall not go astray; by praying to her you shall not despair; in contemplating her, you shall not go wrong. With her support you fall not; under her protection you fear not; under her guidance you do not grow weary; if she is propitious to you, you will reach the port."

— ST. BERNARD, Homilia II super "*Missus est.*"

# How Can We Invigorate African Parish Life? (II)

## By Restoration of the Sacramental Rites

### I. BAPTISM

The other day the Catholic Herald reported: "A two-page resolution passed by the Central Committee of the Communist Party of the Soviet Union and published by Pravda, calls for a "relentless struggle against non-communist influences". Here follow their directions which one might compare with our directions from the Ritual, quoted below.

This is the communist's ritual: "Propaganda for communists must be understandable to the mass of workers, have feeling, reach the hearts and minds of every soviet person, and arouse in them the finest thoughts and emotions." Honestly, one feels they must have taken all this from our Ritual!

What does our Ritual demand?

#### TITULUS I. CAPUT I.

No. 11. "Sacerdos, dum aliquod sacramentum ministrat, *singula verba* quæ ad illius formam et ministerium pertinent, attente, distincte, pie atque *CLARA VOCE* pronuntiabit. Similiter et alias orationes et preces devote ac religiose dicet...; Reliquas præterea *cæremonias* ac *ritus* ita decenter,

*gravique actione*, peraget, UT *adstantes* ad *cœlestium rerum cogitationem* erigat, et *attentos* reddat."

Liturgical revival has been declared an essential means of enlivening christian faith, christian virtues and behaviour, in order to bring about the renewal of the christian life of the individual, of the family and so of the whole community. Prominent and responsible leaders in the church are exhorting us. Africa in its turn asks to be shown the way. The Pope has given the first signal. For now the rites of the Ritual which concern the *christian people* with special intimacy, such as Baptism, Marriage and Funerals, can be performed in the people's tongue in most countries, so that one can hear and understand in one's own language what is happening and what exactly one is receiving! But this is not enough. It now rests with us, the ministers, to exploit every rite to the fullest, so that, in the liturgy we no longer use any words or perform any action except and unless they have meaning for us, and have meaning also for the recipients and "adstantes". "Propter homines" must become

an incentive to us to show the meaning of every form and rite.

Understanding on their part is an essential condition for their participation. To achieve this, it is necessary to accept what the church ritual ordains and which has been quoted before: that the ceremonies and rites shall be enacted in such a clear and fitting manner, that they may raise the thoughts and hearts of all those present, to the spiritual and heavenly meaning of the same, and make them fully attentive. A dignified and meaningful rendering of the liturgy and of its every rite has the power of teaching, of instructing, of holding the attention. This kind of attention is of the essence of prayer. The above are all confirmed in the following words of the great Pope Pius XI: "In *instructing* the people in the divine truths and raising them to spiritual and interior joy, the splendours of the liturgy are *more efficacious* than documents of the ecclesiastical magisterium, and *even more important*".

An illustration of this is the way the sacrament of Holy Orders is administered out here. It is not the most important sacrament, but we wish to accentuate its social character or the "bonum" it represents for the whole community. Sunday is chosen, though the church has set apart quite definite dates for its administration, viz. the Emberdays. In many places these have been replaced by the community-day, that is, the Sunday.

Why exactly does this sacrament leave such an impression? When the time for the sacrament of Holy Priesthood draws near, all the parishioners know about it; the whole diocese knows; newspapers announce beforehand that this sacrament will be administered on Sunday 6th August., in such a church, at such a time, by Bishop so and so, to the Rev. so and so. Days beforehand..., well, I leave it to the reader to imagine all the preparations that are made. On the day itself, cars come in numbers adding to the crowd; buses come from as far as.. And now the service begins. It always is a most impressive service, without any doubt. The profound effect which the administration of this sacrament has upon "omnes adstantes", shows the spiritual "power" contained in a dignified rendering of a liturgical action. And when the most important moment of the laying on of hands is due, one does really experience the approach of something divine, one seems indeed to forget that one is still on earth. No wonder, when such a service is over, many of the "adstantes" say: "When there is another ordination, I must come and see it again". Whether there be one, or two or twenty recipients, there is never any hurry, everybody waits till he has seen everything. Could not the other sacraments be equally impressive?

Here follow some suggested directions for a solemn, a more meaningful, more thought-provok-

ing and hence a more instructive administration of our all-important sacrament: Baptism. Two factors are being particularly stressed: 1) every single rite must show forth its meaning, and 2) a much more active participation by the recipients. Practices are essential, take a whole week over them: they make them realise that it is all meant for them.

### PRELIMINARY

Sunday: Time: when High Mass would normally start. Priest(s) and servers are waiting in front of the church. All parishioners are to be outside, and so placed that they will be able to *see everything* very well. If this is not looked after, the scene will be of no benefit to them and chatting and talking will follow inevitably. The "baptizandi" are gathered in a nearby schoolroom, saying prayers under the guidance of their catechist, until the officiating minister orders crossbearer and acolythes to go to the school, to invite the neophytes in the name of Holy Mother the Church, to follow the cross, which should lead them in well-ordered procession to the front of the church (as practised during the week). This is quite a simple ceremony, and though nowhere prescribed, it is meaningful and logical: they are expressing their desire to be baptised, and therefore to follow the Cross and their Redeemer. In front of the church, they will take up their places, as practised, in lines or circles.

### SCENE I

The Exorcisms. A practice beforehand of how to hold out the tongue for the giving of salt, makes an undisturbed distribution. Before the Latin form of exorcism, first address the people telling them what the priest is going to do. When the exorcisms are over, the parishioners are asked to move into the church first and to take their places. Meanwhile the neophytes will form two lines (or 3 if the number so requires), each person with his left hand holding the left hand of the one in front, and the next following holding with his right hand the right hand of the one behind. Then the officiating priest, standing at the entrance, will place the two ends of his purple stole over the shoulders of the first two and announce "*clara voce*": "Enter all of you into God's house". Order of procession would be: crossbearer and acolythes, then the minister(s), then the neophytes. The Priest will go right up to the front and the neophytes will stand still in the centre aisle.

### SCENE II

The priest will now give a clear sign at which all will kneel simultaneously.

1. This is their first solemn act of worship. (Practise this with them so that they will perform this act in an impressive manner).

2. The priest should then guide them with a sign to rise together. He will then exhort them (also for

the benefit of the "adstantes"), in some such words as these: "If you are willing to follow God, then do now solemnly profess that you also know and believe what God and our Holy Mother the Church command you to believe."

3. The priest now orders them to recite the "I believe". This time there must be no catechumenate fashion of rattling off this prayer. All will depend on repeated practices beforehand. This is their great share and a beautiful share in the liturgical action. This is their moment.

They must recite it in a dignified and slow manner, sentence by sentence. It does not matter how slow it is. It makes a one hundred percent catechetical instruction for the "adstantes". It is like a meditation for your parishioners. It can be very impressive. The priest then continues: "Do you know the prayer, made for us by God Himself? Then recite the Lord's prayer".

4. "Our Father". Do practise this well and get a really impressive rendering from them. Every sentence must have its full weight. Tell them exactly where to pause. Let them feel that this is their moment of participating in the liturgy. It is psychologically correct for them to make the most of this prayer and for that reason it will be like a retreat for the listening parishioners. It is a better sermon than you or I could ever preach. Let all those present be-

come aware that prayer CAN be said with meaning, attention and reverence. Especially this prayer, and who can teach us better than these new converts? This prayer and the sacraments have this in common: both are of divine origin, which may well be the reason why in the early christian communities no catechumen was allowed to recite this prayer publicly until the last preparation for baptism, and then again together with all the other baptised christians, during the Holy Mass which followed, as preparation for Holy Communion, where we still find it to-day.

### SCENE III

It is difficult to suggest a more convenient place for the neophytes, than the centre aisle. The godparents will be waiting to play their part, somewhere in front near the communion rails. It is suggested therefore that the neophytes could move forward, one after the other, and present themselves before the minister, like at the sacrament of Holy Orders, and receive from him what follows. The first one, after having received what is due, could be led back to the end of his line by an acolythe. If an acolythe leads, you can control them when the line is finished. After practising this well the neophytes take a pride in doing it and are spontaneously interested.

1. Final exorcism. (Tell the people of this in a few words).

2. Touching of ears and nostrils. Each one comes forward to the priest(s).

3. Renouncing of all that is evil and causes evil. (Practise these answers).

4. The anointing of their bodies with "oleum catechumenorum". Explain this to the people in a few words. This anointing is the closing rite of the exorcism. It is an anointing directed against the devil, from whose ownership this body is now solemnly withdrawn through the power of Jesus Christ, our Lord and is soon to become a temple of God. Your practices during the week should find them all prepared in readily exposing their chests and back of shoulders.

#### SCENE IV

(Climax of the ceremony)

1. Do give the change over to a white stole a very distinct effect. (Even a white and purple "pluviale" are allowed by the ritual).

The meaning of this change of colour should not pass unnoticed. Pause and tell the congregation: "Everything is now clean, worthy for God, Who is coming to dwell in these converts. Therefore, because of God's coming, the priest puts on the vestment of joy, the white vestment".

Baptism water out of a beer bottle? You all know of a genuine African water vessel that could hold water enough for hundreds of baptisms. In it you have a genuine

and indigenous baptismal font. Get a big red earthenware water pot, try your artistic skill and decorate it with an impressive picture of a big white dove to symbolise both: water and the Holy Ghost. It should have a prominent place on a table in the sanctuary, even on the altarsteps, for every one to see it. It should be decorated with flowers. Out of this pot the priest can refill his glass or whatever receptacle he uses.

2. To all: "Do you believe" etc. With their answers the essentials of faith are repeated.

3. The Godparents are now asked to close in, each one behind his own child. To each neophyte this question is put, followed by baptism:

Fransisko, do you desire to be baptised? Now the most solemn moment has come. One should not murmur this most solemn question. Let the name of each saint clearly resound through the *church, for in the church these very saints themselves* have once before asked for that same gift. It is important for the neophyte to hear the minister pronouncing clearly his new saintly name, asking that saint to come to his aid, to pray for and look after this new child of God. It is good also for the parishioners to hear again the name of that saint whom they themselves have once adopted to intercede for them and whom they have vowed to imitate. If ever converts and parishioners have occasion to believe in the "communion of saints", it

surely is at this moment. At this stage one's mind goes back to the sacrament of the Priesthood, to that solemn moment when the bishop stands, his hand stretched out over the head of the "ordinandus", and other priests are solemnly approaching from right and left, closing in to stand in dignified manner with their anointed hands stretched forth over the new "sacerdos". God works in silence; but the symbols must stand out prominently. In Baptism these are: the flowing of the water AND the divine words of affirmation. "Clara voce".

4. The anointing with "Chrisma". Tell the people in a few words the high meaning of this action. This anointing "signifies" that through baptism the newly baptised now *belongs to* the "Anointed One", the "Holy One." He is a new member of "a chosen race, a royal priesthood, a consecrated nation"; he is now enabled to be partaker of the most Holy Sacrifice, and sharer of all the treasures of the church (the other sacraments).

5. "Vestis candida, vel linteolum"?

The text: "Receive this white garment, and see thou carry it without stain..." etc. What does this mean? If it means anything at all, it means that some one receives something, — is even told what to do with it... but he does not get it! It is definitely in the mind of the Church that some "externa vestis candida" be given

(handed) to the newly baptised, to be worn. She formerly did so. And upon her ministers falls the duty, not to invent, but to "restaurare" what has been left out. This is REVIVAL of liturgy. If not a robe (kkanzu) then there should be at least a "linteolum", a straight forward piece of white cloth. Hence the following suggestions. At this point in the ceremony, put on the white kkanzu, or, if the neophytes cannot afford as much, the piece of "white" cloth (about a square yard in size). The women folk should bring a square piece of white net. The square piece of white cloth will be folded to make a triangle, then put round the neck of the man or boy like a scout's scarf. The white piece of net for the girl (woman) to be worn over the head as a veil.

Extremely simple! And if they bring these and practise during the week, there will be no surprise or holding up during the ceremony. As it is to-day it is a dead rite, with no meaning. But in this revived way, each one has truly received "his baptismal dress", and wears it. "Usque in finem" means during the Holy Mass that follows. Then go home with it, and come back with it for Holy Mass during the whole week. "Show in your conduct the innocence which is symbolised by the whiteness of your vestment" said St. Augustine to his neophytes, who were clothed in "white albs" during the week after Easter, that is, from their baptismal Sunday. And if they get

excited about this dress that is just what we want. Let them be excited, and their parents and other relatives too. Slowly competition may develop as to who brings the nicest dress. Some may attempt to decorate the same, embroidering it with a flower, a picture of a dove, etc. This too is what is needed, the people themselves contributing to make the whole event more meaningful, but the way must be thrown open to them.

6. Another dead rite. Text: "Receive this burning candle, with which YOU will keep irreprehensible your baptism"... etc. Each one MUST bring and have his "own" baptismal candle. (Wholesale price: 20 cts. only). Again the Ritual: "*Ipse neophytus eundem cereum tenet usque in finem (præterquam dum confirmatur)*" which rarely happens.

Therefore it should be held during their first Holy Mass (during the gospel and before their first Holy Communion). What will the neophyte do with his candle? Take it home or to the place where he lives. He is now a temple, God is within him, and he has the candle to accompany his prayers. At home, for his needs, against dangers perhaps in the very home. He will on occasions bring it, or its successor, a new blessed candle to church, on the vigil of Easter, Candlemas day. What will it do for him besides? Replace and obliterate all the pagan charms and superstitious objects that still linger

on in homes as a permanent menace to real faith and conviction. The man-made rubbish of the witch-doctor must be uprooted by the symbol of the Light.

These last two concluding rites of the baptismal dress and the burning candle both clearly express that what is given in baptism should be preserved. They can hardly be replaced by a baptismal ticket.

## FINIS

That is the end of the baptismal ceremony. Then should follow a low Mass without sermon. Your solemn rendering of baptism before all is one of the very best sermons. The low Mass has a great practical value. Namely, that the newly baptised, in partaking of their first Holy Mass, are also at once given the opportunity of saying all the vernacular prayers which so closely follow the prayers of the officiating priest, just as the newly ordained "*sacerdos*" follows the prayers of his ordaining bishop. Let them greet the living Christ with their candles burning, at the gospel and from the "*sanctus*". At the offertory, let them all come in turn to kneel on the altarsteps, each one putting his own host on the paten which the priest holds out to them. Then let them go back to their places. The catechist can give the hosts out to them just before the offertory. Watch their enthusiasm when practising beforehand all this activity, the meaning of which can then be explained. Let them also come to

the priest, and kneel on the altar-steps for their Holy Communion. Do the same for the whole week following the Baptism.

## CONCLUSION

It is a fallacy to imagine that liturgical revival entails lots of new inventions. The authority of the church forbids any innovation. Rather, as Fr. Jungmann S.J. in his book "Public Worship" so expertly puts it: "Liturgical revival is a revitalising of *existing* forms and a renewal of the *content* of the liturgy, when the need of the faithful really requires it". We see others, notably the mohamedans, putting their own house in order.

We can do the same. Do we need more convincing words than the following from our Book of Sacraments, the Ritual? "*Cum igitur in Ecclesia Dei, nihil sanctius, aut utilius, nihilque excellentius aut magis divinum habeatur, quam Sacramenta...*" (Tit. I. Cap. I. 3.)

It is imperative to revive the liturgy "*coram omnibus*", and more especially that of the sacrament of baptism, because it is the cornerstone of that new life, that real christian life, to the growth and preservation of which all the other sacraments are intended as appropriate and necessary divine helps. But this must be seen and grasped not only by the newly baptised, but by all their elders, by all our christians, for whom baptism should never become a hidden pearl, most certainly not a lost pearl.

Liturgy, if performed in a meaningful manner can instruct in a vivid way and therefore even re-convert. Is not this precisely what we are anxious for? Then: let it teach, let it hold their attention again and again. Put it before them, this gift for all, on their day, on the community day, that is on the Sunday.

Do not all our schoolboys and girls in the mission compound remain sitting in school when baptism is being given on a weekday to new converts? None of them is allowed to see it for those six years of school. If one asks any of the parishioners (catechists excluded): "When did you see baptism administered?" Will not the answer in nearly every case be: "Eh, have I not been baptised myself?". Who else is there? Even our priest candidates, the seminarians in their fourteen years of enclosure, should be present, if and when the parish priest has really made ready for a renewed and solemn administration of this sacrament.

Just recently our present Pope, as Bishop of Rome, has ordered for His diocese that all baptisms (usually infant baptisms) must be conferred in the presence of the parishioners on Sundays. There are, moreover, weighty reasons from the life of the church, why the Sunday is THE day for the sacrament of Baptism. The very first Sunday ("*Dominica*") that is the day of the Resurrection

to a new life, was from the beginning the day for catechumens to be raised with Christ to a new life.

And as every Sunday is a commemoration of that first Sunday, so too does that connection point to the Sunday as the appropriate day for Baptism. "Asperges me" is given, only on Sundays, and on no other feast day however high its rank may be, not even on Christmas Day, because the Sunday must remind one of one's baptism. The text at Easter leaves no doubt about its exact meaning: "Vidi aquam"... "a latere dextro"... "omnes aqua ista salvi facti sunt." Baptism is also the initiation into a living community of christians, an incorporation into that body. This is not fulfilled by a ceremony on a week day in an empty church.

An adjustment for the attendance of the catechumens at the Most Holy Sacrifice would be both realistic and fruitful. Whilst they are allowed to enter the church both to pray and to be instructed, they should know also that they are incapable of offering THIS SACRIFICE. To be "capax" and worthy of offering something that is Infinitely Holy, one must first be made "sanctificatus" through baptism. But one could compromise and order them to leave the church at the offertory during the last month preceding the day of their baptism. They could go to their own building to continue with prayers meanwhile, and return to church at the end of Holy Mass. Not only will the explanation of

this be understood, but their appreciation of the gift of baptism on that day, and of the Supreme Holiness of their first Sacrifice, will have gained enormously. An understanding of this by all other christians would likewise be of benefit to them if it caused them to think about the state of their own baptismal life.

A difficulty to the whole plan as set out above, may in some missions be the great number of catechumens. For such there are two solutions. 1) Having excluded those who followed the catechumenate instructions though already baptised in infancy, one could divide the remaining number of real "baptizandi" over two Sundays. For the parishioners to see it twice means double gain. But the groups so divided, should go through the practices all together, which will save one the trouble of having practices twice. The waiting for the second group is again beneficial in that this will stimulate desire and anxiety for baptism.

2) Even if the numbers are still prohibitive, and one must reluctantly decide to do it during the week, then a small group of twenty or so, could be selected for the service on a Sunday. These should be cases of straightforward baptisms without any additional complication of marriage or the like. Again these selected twenty should hold practices with the whole group. The remaining ones can then be given the sacrament on the

following Monday, of course also with the revived rites.

A ceremony of baptism, as set out above, for twenty-seven recipients, has taken exactly forty minutes. One priest is known to have copied out (cyclostyled) each stage and step of baptism for distribution to parishioners. Does not the Ritual say: "Nihil utilius"? and Pope Pius XI write: "...the splendours of the liturgy are *more efficacious... and even more important...*". But preparation and practices are the all-important condition for splendour, and success. After that long period of tedious and monotonous lessons of the catechumenate, that week of acti-

vity by neophytes and for neophytes just fascinates them.

And in this way Baptism, our Baptism, has been revived and has also become a social, a real community event. It is very helpful to have a Master of Ceremonies. For the sacrament of Holy Orders provision is made for two M.C.'s. With cooperation and assistance from a priest of a neighbouring parish, or school or seminary, much can be done to invigorate the life of the PARISH for which there is not only an urgent need, but also "tempus urget".

C. VAN BERKEL, M.H.

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# International Study Week on Mission Catechetics

Eichstaett, 21-28 July 1960

"I must admit that never in my life have I learned so much Catechetics as during this Study Week. The papers had been excellently prepared. In some cases it was heavy artillery, smashing to pieces all our preconceived, old-fashioned ideas." Thus the President of the Eichstaett Study Week, Cardinal Gracias of Bombay, voiced his impressions in his final address.

In these words the Indian Prelate also forcefully expressed the deeper meaning of the Study Week. So far Catechetics have always been diligently practised in the missions. But the quality of the instructions did not always correspond to the zeal of the Catechists. Up to now a whole series of unfavourable circumstances limited the introduction of the present-day catechetical renewal to some mission regions only. And yet, nowhere has the religious instruction to be so solid as in the missions. In this state of affairs the plan arose, years ago already, to make use of the opportunity of the Eucharistic World Congress for a big International Study Week on Missionary Catechetics. Four big Institutes signed as organisers. In order

that in this Study Week the word should really be with the missions themselves, the direction of it was entrusted to a Catechetical Institute in the Missions, viz. the Institute of Missionary Apologetics of Manila. The German Catechetical Society and the Ludwig Mission Society, both in Munich, took on the external organisation. The exposition of the best present-day catechetical literature was mainly attended to by the Brussels International Centre of Studies in Religious Education, "Lumen Vitæ." Thanks be to God, the Study Week was a complete success and it has all the prospects of beneficially radiating on the catechetical situation of the Missionary World.

Its success is mainly due to the interest shown by the Missionary Bishops. True, the unrest in Africa, which broke out just before the Study Week, prevented a number of Bishops from taking part. Nevertheless, more than 60 Bishops came to Eichstaett and took an exceptionally lively part in the discussions of the Study Week. A great deal also of the papers, and in fact the most complicated ones, were cared for by

the Bishops. We are convinced that the numerous and lively participation of the missionary episcopate will more than anything else make the Eichstaett Study Week have a resounding effect in the missions.

Apart from the missionary Bishops only excellent experts of the catechetical apostolate were present at Eichstaett. All of them had been personally invited to the Study Week from all over the world. Those coming from Christian countries were about equal in number to the representatives of the catechetical work in the missions. We had been fortunate to obtain the participation of nearly all experts of international fame in the Study Week. So that one might dare say that up to now there has never been a catechetical congress with such an excellent quality of participants. The missionary bishops here really came in contact with the best representatives of the catechetical revival. They could thus inform themselves, at the very source, of the proper aim, principles and methods of the newer catechetics and confer with the experts on their application in the missionary apostolate. The bishops were strongly impressed by the unanimity of the latter in all essential matters. The Cardinal President in his final address explicitly stressed the "complete unanimity forged among the experts" and admired it as "one of the eight wonders of the world."

The mustering of such renowned

masters enabled the participants to inform themselves thoroughly about the leading ideas of the newer catechetics in general and on the problems of the missionary catechetics in particular, and to achieve solid results. The most beautiful outcome of the Study Week, it seems, is the extensive Program for catechetical work, which was worked out with the extraordinarily lively and devoted participation of the experts of the home-country. The lion's share in this eminent work is due to the masters of the catechetical revival in Germany. Before the Study Week Dr. Klemens Tilmann and Dr. Joseph Schreibmayr had already provided very workable plans. These were thoroughly examined in the various discussion-groups, continually improved and adapted to the actual needs of the missions. With admirable devotedness the best experts of mission and home countries have taken great pains to formulate a final text and put this ultimately down in German, English and French. Here it became evident that, the fundamental principles being the same, a certain freedom in wording had to be allowed for, because of the different mentality expressed by the three languages. For the average catechist in the missions the English wording seems preferable. It excels by its concrete formulation. We are convinced that this "Eichstaett Program" constitutes really a valuable guide for the catechetical work in missions and home

countries. Apart from this rather extensive Program the most important points were resumed at the end of the Study Week in "Conclusions". We give them at the end of this report.

Out of an abundance of incentives, presented in the papers read and then given shape in the Catechetical Program, we would like to bring to the fore only some of them, which seem especially important and typical. Above all this Study Week brought out a definite and unexpectedly unanimous testimony of the fundamental desire for kerygmatic revival: in mission and home countries, merely improving the catechetical method will not do. What we need above all is a deeper understanding of Christ's message of salvation, which we announce to faithful and infidels. The whole first day of the Study Week and nearly the whole first chapter of the Catechetical Program dealt with this point. Professor Dr. Goldbrunner read an excellent paper on this subject. High lights in the following days of the Study Week were especially Dr. Tilmann's paper on the missionary aspect of the newer catechetical method, Coadjutor Bishop Elchinger's from Strasboorg on the role of Holy Scripture in the catechetical apostolate and the missionary Bishop Karl Weber's paper on a catechetically more effective framing of the celebration of Mass.

Especially important proposals

came up for discussion on the last day of the Study Week. His Grace Mark Gopu, Archbishop of Hyderabad in India, asked for the erection of productive catechetical centres. Every diocese should obtain such a catechetical centre. That had to be tackled straight away. For the present, however, the erection of completely developed regional catechetical centres for larger groups of mission territories is in a way still more urgent. These regional centres would have to perform with fully qualified personnel difficult tasks such as elaborating a good syllabus or fitting textbooks. This cannot be expected from ordinary diocesan centres. The Study Week of Eichstaett showed in an exemplary way, how very beneficial the effect can be of cooperation of experts from the mission field with those from the Christian home countries. Fr. Delcuve now showed in a first-class paper, how this cooperation should be continued and developed in the future.

All participants in the Study Week agreed that the catechetical renewal of the missions depended foremost on a better catechetical training of the mission personnel. Father Jaquemart, Provincial of the Foreign Missions Society of Paris in India, spoke on the right training of the catechists, whereas His Grace Denis Hurley, O.M.I., Archbishop of Durban, in a special paper for the bishops, stressed above all the need of a better catechetical training of the priest

missionaries. Moreover he required for the seminaries not only solid lectures on catechetics, but, perhaps even more, a better presentation of the main ideas of theology, more in view of the apostolate: A modern training of the heralds of the faith includes a renewal and deepening of theological training in the seminary. This important demand was also embodied in the Conclusions as a unanimous opinion of the Study Week.

The papers of the Study Week, all of them excellent in quality and dealing with kernel problems of missionary catechetics will be

published in four languages, German, English, French and Spanish. The German and English editions will be published by Herder, Freiburg. All experts in Eichstaett agreed that the papers as well as the Eichstaett Catechetical Program are also very valuable for catechetical work in the old Christian countries. The papers were on purpose composed in such a way and, by some valuable additions, thus completed, that the Eichstaett Acts should provide a textbook of the newer catechetics under a missionary aspect. J.H.

## CONCLUSIONS

### of the International Study Week on Mission Catechetics

Eichstaett, July 21-28, 1960

#### 1. Catechetical Revival

At the present time we are faced in our mission apostolate with an extremely urgent and responsible task. Complete success in this task will never be achieved by any mere increase in catechetical activity.

What we need is something more: a reform that takes account of the findings of modern psychology and the conclusions reached by the recent kerygmatic renewal.

The chief aim of this kerygmatic renewal is to present the truth of our faith as an organic whole. Its core is the Good News of our Redemption in Christ. Its fruit should be the grateful response of our love.

It is in the light of this central

message of Christian catechesis that all other truths of the faith must be viewed, presented, and made fruitful for Christian life.

#### 2. Need for a clearly-outlined programme.

We need a general but clearly-outlined programme for the catechetical apostolate. Such a programme should meet the special catechetical needs in the mission lands today, but in no way neglect such needs in every country.

To draw up this programme, ten specialists in catechetics have been chosen. These men shall be under the guidance of a bishops' Board consisting of Archbishop Hurley, Archbishop Mark Gopu, Archbishop Young, and Bishop Yougbaré.

### 3. Liturgy.

There is latent in the Liturgy a colossal wealth of meaning and a tremendous instructive power. These lie in its prayers, songs, and readings; in the actions of the priest and people, the frequency of its celebration and the assembly for it of all the faithful.

Therefore, the Liturgy should be celebrated in a manner which will bring out to the full its catechetical content, and which will enable the people to take an active part in it devoutly and intelligently.

Hence, in order that the Liturgy may produce its due catechetical effect, it should display its intrinsic excellences by means of its intelligibility, beauty and clarity. Only thus can its full catechetical value be exploited.

But this cannot be done unless certain reforms are introduced. Some proposals will be found set forth in a separate document.

### 4. Bible.

The Bible must be given a very prominent place in catechetical teaching, because it is the inspired Word of God, and the most important of all the Church's didactic books. It sets forth the divine actions whereby God has revealed Himself; its method of presentation is so vivid and lively that it is suited to man's capacities, and it is explicitly ordered towards man's salvation.

Hence catechetics must be solidly

built up on a biblical foundation; every age group should be taught Bible texts and made familiar with events in Bible history.

### 5. Textbooks.

Good textbooks are an absolute necessity for catechetical work.

The suggestions which are most important for their compilation have been set forth in a special section of the Catechetical Axioms.

Those who teach religion in the Missions need a "Teacher's Aid Book" even more than do those similarly engaged in countries where Christianity has already been established. These Aid Books should not only provide the necessary material, but also give guidance for its use.

The mere revision or modification of former textbooks or catechisms which are not drawn up according to the principles of the catechetical renewal cannot produce a work which fulfils the basic demands of catechetics.

Good new textbooks can be composed only by authors who are thoroughly acquainted with the findings of modern catechetics.

### 6. Postulata on the Catechetical Centres.

To ensure the practical co-operation of all in the catechetical apostolate, the participants in this Study Week wish:

a) that in each diocese there may function a *Catechetical Office* according to the decree "Provido sane concilio". Besides the appointment

of a Diocesan Commission, this implies the formation of a *Catechetical Centre*, from where the teachers of religion can get both advice and catechetical material.

b) that the *Director* of this Diocesan Centre be prepared for his task by special studies, and be given time and opportunity to promote the catechetical renewal in an efficient manner.

c) that, in each country, a *National Centre* serve as a link between the various diocesan centres and the catechetical movement abroad. That such a Centre may organize efforts towards a better adapted catechesis, by means of enquiries, study sessions, publication of books and magazines, and the like.

d) that, wherever necessary, those National Centres work in close co-operation with *Regional Centres* fulfilling the same task on a linguistic basis.

e) that the various National Centres, especially those in the mission countries, help one another by pooling their documentation and the fruits of their experiments in the catechetical apostolate.

f) In particular, that the help already given by several institutes for the formation of specialists in catechetics, be still increased, so that all future Directors of religious instruction in the missions be really able to obtain the special preparation they need.

#### 7. Catechists, (Lay-teachers).

All catechists should have at least one year of solid training.

This must impart to them above all a complete grasp of the fundamentals of Christian doctrine concerning man's salvation, together with an adequate competence in catechetical methods.

At the same time great stress must be laid on the spiritual training and character formation given to the catechists as well as on their social behaviour, so that they may become not only good teachers, but also "witnesses to Christ".

In their religious training, the Bible and the Liturgy must be given the prominent place due to them in the catechetical apostolate later on.

#### 8. Catechetical training in Seminaries.

The catechetical renewal has not as yet brought forth its due fruit in the missions. The chief reason for this is the inadequate training in catechetics of the future missionaries. This applies not merely to indigenous priests, but also to those from the home countries.

It is absolutely essential that future missionaries be given a training in catechetics suited to the needs of our own day. This would involve a series of lectures and also sufficient training in practice; the course would have to familiarize the future missionary with the aims, viewpoint and technique of the modern catechetical movement, would be designed expressly in the light of the missionary apostolate, and impart to him a certain degree of competence in teaching catechism.

It is just as important that the major subjects of theology (dogma, moral, exegesis) should be presented to the future missionary from the same angle, so that he may grasp vividly and clearly the organic unity of the Christian message of salvation, the religious content of each doctrine, and its application to Christian life.

### 9. Cooperation.

Catechetical cooperation of Christian countries with mission countries will assume various forms, notably the following:

1) Developing intercommunication between catechetical centres and experts in missionary countries among themselves, and also with centres and experts in Christian countries.

2) Helping one another in the catechetical and pastoral training of seminarians and priests, in the study of psychology of the peoples to be evangelized and in addition to it in the studies of missiology and ethnology in the progress of catechetical institutions, in the foundation of catechetical centres, and in the improvement of books and periodicals.

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## CHANGING AFRICA

THE MONTH for October is a special issue edited by Fr. Paul Crane, S.J., and devoted to the Church's attitude towards the problems posed by Africa's "coming of age". The Archbishop of Durban writes on Apartheid, and the Bishop of Umtali on Federation and Partnership. Archbishop David Mathew treats of the training of African clergy. Fr. Neil G. McCluskey of *America* gives the American point of view. The National Chaplain for Overseas Students, Mgr. John L. Coonan, discusses the situation of African students abroad. These and other articles on Credit Unions, the role of the laity, etc., make this number a comprehensive survey of the African situation. The November number will contain "Lesson from the Congo" by Fr. Guy Mosmans, W.F. and "Economics and Population in Africa" by Miss M.R. Haswell of Oxford.

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# How can we make the Mass Catechetically More Effective?

Mgr. Charles Weber, S.V.D., Bishop of Ichowfu in China, was certainly one of the very first pioneers of liturgical revival among the missionary bishops of our times. He also inspired many leading pastoral theologians in the missions to join the same cause. His long years of missionary experience, trials and profound reflection resulted in the thoughts so clearly formulated in this paper which contains the summary of his conference at Eichstaett.

This paper points to the ways in which the Mass could become once again one of the principal and popular means of Religious Instruction.

A missionary must have close ties with his people; so also must the worship by which he is to lead them to God. Hence it must be the missionary's constant endeavour to integrate into the community worship traditional customs and usages of the people, so that the neophytes can easily feel at home in God's House.

The missionary in China, for instance, makes use of the traditional customs at Christmas and on other occasions. Yet the Mass, the centre and summit of Christian worship remains closed to such possibilities. How can we prepare the hearts of our *circumstantes* so that they will receive in full measure the treasures of grace and of redemption inherent in the Mass?

It is the Foremass, the Liturgy of the Word, which ought to do this, for that was the purpose which called it into being. But it is precisely at this point that we find a great wall separating the faithful from their shepherd, what Cardinal Costantini called the Great Wall of the Latin and of scarcely intelligible ceremonies.

This paper is intended to show how, in bygone days, the Mass used to be celebrated in a way that was catechetically effective, and what we should strive for with regard to its eventual reform.

## a) CATECHETICAL EFFECTIVENESS OF THE MASS IN THE PAST.

I. After their conversion the catechumens took their place within the Christian community and found themselves in a community which believed, persevered, prayed, offered sacrifice together in the unity of brotherly love. Here, in the sharing of the community's sacrifice and sacred meal the Church revealed herself to them in her central

action; here they were introduced to Christian practices, they were sustained, deepened and renewed continually in that which they had begun in their conversion and baptism.

II. What forms of worship did they find in the community? One of them was *prayer* of various kinds. There was communal prayer and singing; there was personal silent prayer after "Oremus"; there were prayers said aloud by the priest. As all of them were in their mother-tongue, the faithful could directly understand them and share in them all. Of special importance was the *Oratio Fidelium* in which the people prayed explicitly for the intentions which they had then and there at heart. There was also the meditative singing that accompanied the four processions during the Mass.

Another constituent was the *proclamation of God's Word*, which, together with the ensuing homily, constantly nourished their faith.

## b) HOW TO STAGE THE CELEBRATION OF THE MASS.

### I. Possibilities within the limits of the present rubrics

*N.B.* Several points indicated in this chapter are lawful in Germany and in some mission countries which have applied for and received privileges; elsewhere, since the Instruction of the S.C.R. of Sept. 3, 1958, the people may not recite literal translations; they are limited to the latin or to paraphrases.

a) *Low Mass.* The simple form

A third element was the *Offertory Procession*. The material gifts for consecration were both gifts for those of their brethren who were in need, and a gift of themselves in and with the sacrificed Lord to the Father. By eating together the meal of love they became united with Christ and with each other.

III. In contrast with the early worship, we have to recognize that, in *present times*, the catechetical and missionary power of public worship is pitifully limited because the people remain wholly passive.

By the careful planning and staging of the *Sunday Mass* we achieve the most *extensive* effect, for all the faithful come to Mass on Sunday; the most *intensive* effect also, because in the Mass there is not only teaching, there is also prayer, offering and union with Christ; the most *lasting* effect, finally, because Sunday Mass remains a factor in the Christian's life for the rest of his days.

of the people's participation is attained if the priest addresses his greetings to the entire congregation, so that the people themselves make the appropriate replies; this by itself transforms the whole character of the celebration. In addition, a lector reads out the Scripture pericopes in the mother-tongue and the people say in their own language the Sanctus and the Agnus Dei.

In a more developed form the

people say together the entire Ordinary of the Mass, including the Gloria, Credo and Pater Noster, all in the vernacular. A lector reads aloud parts of the Proper and translations of the Collect, Preface and Postcommunion.

b) The *Betsingmesse* (Prayer-hymn Mass) is a form well suited for use on Sundays. The people sing appropriate hymns at the beginning and end of the Mass, during the preparation of the gifts, and during the Communion, in addition to the responses and prayers listed above. This makes provision, during the Canon, for the silence needed for personal prayer.

c) *In every form of the Mass* the pastoral effect can be intensified by sundry expedients. The most important of all is *careful preparation*. This involves the choice of hymns, consultation and rehearsal for all those who have any function in the service.

A further point concerns the *Offertory Procession*. This meaningful action expresses vividly both the self-surrender of the faithful and their union with Christ as Victim of the sacrifice. It helps them to take their part in a prayerful and conscious manner.

The *Oratio Fidelium* or "Bidding Prayers" are of special importance. While the Liturgy as such transcends time, these prayers invest the worship with a direct relationship to the "here and now".

## II. Privileges to be sought for the future shaping of Liturgy.

No one would deny that a set

of rubrics is necessary in order to ensure the dignity and orderliness of divine service. But is this end truly served by each one of the rubrics as they stand now? To assess this, we have to judge by the right norms, if we are to renew the liturgical forms in a meaningful and fruitful way.

One such norm is surely the great commandment given by Christ, that we must love God and love our fellow men. We ought to examine the extent to which any given rubric does help to draw the faithful closer to God and to the sacred mysteries.

Another sure norm is the example of Christ Our Lord, Whose heart so yearned over the simple and humble, and Who gave us the Eucharist in the simple and humble form of the sacred meal.

We should also take as a norm the statement of the encyclical *Mediator Dei*: "The principal aim of ritual laws is to nourish the piety of Christians, and their inner union with Christ and His visible representative; also to engender in us those dispositions whereby we may conform ourselves to the High Priest of the New Covenant".

A further norm still is given us by pastoral knowledge and experience, viz. that the Church's basic principle is "*salus animarum suprema lex*". This pastoral concern recognizes the sensibilities and susceptibilities of the people whom we have to lead to God.

We should petition the Holy See to grant those points which we hold with conviction to be truly

necessary. In doing so we should make it clear that we ask for would-be *permissions*. We seek them only for the worship of ordinary people in *parish churches* and chapels.

1. The first petition is that every celebrant should be allowed to read the Epistle and Gospel to the people directly, in their own tongue.

2. The second petition, that the privilege of singing in the mother tongue during Sung Mass should be extended to all mission dioceses.

3. The third petition concerns the Liturgy of the Word:

a) That, in Masses celebrated for the people, especially in Sunday parochial Masses, the Liturgy of the Word should be in the vernacular throughout.

b) That an increased selection of pericopes from the Epistles and Gospels be made, so that it may, in the course of a four-year cycle, familiarize the people with all the principal treasures of revelation contained in Holy Writ.

c) That all duplications be eliminated from the Liturgy of the Word; that is, that when the people pray, or when the choir sings, the priest should not have to pray anything different, nor should he have to read those parts simultaneously.

d) Wherever it may seem necessary in mission countries, may the Bishops be authorized to work out modifications and adaptations in

the Liturgy of the Word; let them lay before the Holy See the modifications they propose and, if these be approved, prescribe them for their own dioceses.

e) So that the pastoral purpose of the Liturgy of the Word may be more surely achieved, may the celebrating priest, during the hymns and prayers, be at the *sedilia* instead of the altar, which is the place of sacrifice.

4. The fourth petition:

a) For less developed communities a simpler form of the Mass should be allowed. In such form the three principal parts of the eucharistic sacrifice should be easily recognizable:

i) the preparation of the gifts, including some form of Offertory Procession,

ii) the Eucharistic Prayer, from the beginning of the Preface dialogue to the Great Doxology with its Amen,

iii) the Communion, comprising the Our Father, the Breaking of the Bread, the Agnus Dei, the Pax and the distribution of the heavenly food.

b) In this simple form, the audible parts would be in the vernacular, while the Canon and other silent parts would be recited by the priest in latin.

These heartfelt desires correspond with the ancient traditions of the Church; they are in full consonance with the aim expressed by the Council of Trent, as that of re-

forming the celebration of the Mass "ad pristinam formam Patrum". They are also in accordance with the spirit of the classical missionary documents issued by Propaganda in 1659: "It is not Europe that you are to take with you, but the Christian faith which in no way rejects any customs so long as they are not immoral, but rather preserves them whole and intact".

For the clarity of the Church's teaching as proclaimed in her Councils, or for the mutual comprehension of theologians in their

scientific studies, or for the univocal terminology of Canon Law, Latin does foster and subserve the unity of the Church. But when it comes to community worship, including the Mass, the situation is quite different, especially in the missions.

External unity has become easier to maintain today by reason of technical advances in communication and administration. The interior unity however, is the work of the Holy Spirit and of a common faith nourished and expressed in an inspired, meaningful Liturgy that speaks to the heart.

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# Unbaptised Infants

THE FATE of unbaptised infants has been much discussed in recent years. It is a question which has ever been a thorn in the side of theologians and the difficulties involved have considerable practical significance. They are a common stumbling block for converts and a frequent cause of embarrassment when consoling the bereaved, and to the expectant mother especially, the prospect of Limbo can be a source of considerable anxiety. Yet it cannot be said that any certain conclusion has emerged from these discussions or that any practical norm has been established. If anything it would seem that the problem is more open to controversy than was previously supposed and that it can be clarified only by a more detailed study and attention than it has so far received.

The writers quoted in Father Charles Davis' *Notes on recent work* (1) leave us with the impression that the common view of the exclusion of these infants

from the Beatific Vision reflects the mind of the Church and is established to an extent that 'blocks the way to the various solutions seeking salvation for infants dying without Baptism' (2). On the other hand Dr. McCarthy tells us that a convert may be received into the Church even if he positively rejects this teaching as utterly incompatible with Divine Goodness (3). Again Fr. Leeming's research into magisterial pronouncements would seem to argue that the common view is theologically certain (4). But on the other hand Prof. Karl Adam explicitly denies this (5). And Mgr. Francis Davis (commenting on the texts of the magisterium listed in Michel's *Enfants morts sans Baptême*) feels able to state that 'a careful reading of all these documents suggests that they are not one of them directly concerned with our question' (6).

No one of course denies that God could bestow His grace upon

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(1) Clergy Review. Dec. 1954.

(2) Op. cit. 1. p. 737. Quotation from article by Fr. W.A. Van Roo, SJ. in *Gregorianum* XXV, Summer, 1954.

(3) I.E.R. Jan-June 1951, p. 255. The convert in question was of course prepared to accept any formal definition on the matter. This 'answer' is all the more noteworthy in that it was given shortly after Dr. McCarthy had been defending the Classic view in a series of articles in the I.E.R. For a Commentary on this series see an article by Fr. Drinkwater in the *Downside Review*, Winter, 1952-3.

(4) Clergy Review, Feb. April, June, 1954, 'Is their Baptism really necessary?'.  
(5) Downside Review, Autumn, 1954, p. 382.

(6) Downside Review, Autumn, 1955, p. 383.

these infants, and perhaps does by way of exception and privilege. The question is whether we can be certain that He does not normally do so. Many views have been put forward in opposition to the classic teaching, of which the most notable are the Illumination Theory (Klee) and that of Cajetan, recently revived by Fr. Hérís OP, proposing that the salvation of children may be obtained through the faith of parents. The principles to which appeal is most commonly made are 'the Universal salvific will of God' and 'the solidarity of the human race with Christ'. We are indebted to Fr. Peter Gumpel SJ for an exhaustive bibliography containing all the suggestions and doubts which constitute the Liberal school of thought (7). And a recent article in *Theology Digest* (Autumn 1959, by José Maria Sáiz) is helpful in giving a summary and critique of some of the main liberal positions. Both these writers together with the majority of the representatives of both schools, are agreed that the matter cannot be considered as closed, and the main questions which we can hope to see resolved by further study may be listed as follows:—

1) What is the precise import of the magisterial documents quoted in support of the Classic view, upon the problem as it is conceived today?

2) What theological note should be attributed to this view?

3) Are any of the suggestions of the Liberal School theologically tenable?

4) Is their main tenet, namely the possibility of some 'normal' way by which unbaptised infants may be saved, sufficiently probable to justify its being proposed publicly as a minority opinion?

5) Does this school of thought constitute a valid theological movement?

Here it is proposed to offer a few numerical considerations which may help to throw light on the further study which the question merits. Numbers cannot of course contribute anything conclusive to a discussion which must ultimately be based on theological principles, but it can be hoped that the following remarks may demonstrate the extent of the problem with its various implications, and also perhaps clarify the terms 'normal' and 'miraculous' as applied to this question.

*I An estimate of the number of infants for whom Baptism in re has not been actually available since the institution of the Sacrament.*

The figures quoted here are from the vital statistics of a General Census (8) taken at the turn of the present century, but it must be stressed that the con-

(7) The entire number of the *Downside Review*, Autumn 1954, is devoted to this work and to an examination of the relevant texts in tradition and the Magisterium.

(8) *Encyclopaedia Britannica* (11th ed.) 'Population'.

clusions drawn aim only at demonstrating the order of the numbers involved. Where approximations are made the most conservative figure is taken so that we may be able to state that the proportion of the human race under discussion is 'at least' so much.

In 1907 the population of the world was estimated to be not less than 1606 million and the death rate per thousand per year was 17.2 in England rising to 31.2 in Russia. If we take 20 as a world average then the total number of deaths occurring annually was 32.1 million. It was stated that 'in most European countries not much less than half the annual deaths take place amongst children below five years'. Taking the number of deaths occurring before the age of reason as 40% of the total, the infant mortality rate at that time will have been approximately 12.8 million per year.

Comparison with the statistics of 1882 shows us that infant deaths were increasing with the total population at the rate of 52000 per year. This gives us the gradient at our end of the curve representing the gradual increase of deaths per year over the centuries, and if we integrate between the limits 0 and 12.8 over the first 19 centuries of the Christian era we find that the number of infants who have died since the institution of the

Sacrament of Baptism cannot be less than 4200 million.

At the present time 69% (9) of the world's population does not profess Christianity in any form. If we make allowance for both the gradual spread of the Gospel and the great work which Catholic nurses have been able to do in baptising dying infants, we may take it that the Sacrament in re has been available for at the most one third of the above total. The remaining two thirds, that is to say 2800 million infants, have not in practice had the opportunity of being baptised.

The common teaching of theologians is that infants dying unbaptised, at least in regions where the Gospel has been sufficiently promulgated, are excluded from the Beatific Vision and attain to a natural state of beatitude (Limbo). This would seem to accord with the words of Trent 'quae quidem translatio (to the state of justification) post evangelium promulgatum sine lavacro regenerationis aut eius voto fieri non potest' (D.B. 796). There is general agreement that prior to this promulgation there existed (and perhaps still exists in some regions) a 'remedium legis naturae' by which infants may be cleansed of original sin (10). These infants are said to be under the 'lex naturae' to distinguish them from those under the 'lex Baptismi.'

The difficulty of giving a precise interpretation to the words 'post

(9) Vatican Radio, Jan. 17th 1960.

(10) Cf. *Sacrements Préchrétiens* by A. Michel. D.T.C. XIV c. 647.

evangelium promulgatum' is well known. If they indicate the beginnings of the Christian dispensation then the remedy of the natural law ceased to be operative 2000 years ago. If they refer to the gradual spread of missionary activity there are few regions today where infants might benefit from this remedy. And if we were to go to the other extreme and identify 'promulgation' with the recognition of some obligation towards the Gospel, then we would still be faced with the problem of the destiny of some infants being dependent upon whether or not their parents are in good faith. However we interpret the formula of Trent it remains true that a certain proportion of the 2800 million infants for whom Baptism has not actually been available, will have died under the *lex Baptismi* and would seem therefore to be in Limbo. With regard to those for whom Baptism has been available but who were not in fact baptised, we must take into account besides neglect and accidents, the fact that Protestant bodies, who represent 30% (11) of those professing Christianity, do not for the most part recognise the urgency of infant Baptism.

## II The statistics of abortion and their bearing upon our problem

When considering the extent of Limbo we must take account also of abortion. In 1939 an Inter-departmental Committee set up by

the Ministry of Health to investigate the matter issued a report stating that in England and Wales there were between 110,000 and 115,000 abortions per year — that is from 300-400 per day. It was pointed out that owing to natural reticence the conclusions of these investigations must inevitably be conservative, yet it was estimated that 40% of the total were criminal — that is 120-160 per day. Therapeutic abortions were stated to be negligible and if we leave aside the question of those criminally procured we can say that natural or spontaneous abortions alone were occurring at the rate of 180-240 per day. (That is, over 15000 per year for every 10 million head of population). If this figure may be taken as representative then there are well over half a million annual abortions in the Catholic Church with its population of 480 million (13); the corresponding number for Christians of all denominations (900 million) being approximately one and a half million. It would appear therefore that the annual increase in the population of Limbo must be reckoned in seven figures. And furthermore, if the total number of natural abortions alone occurring annually is now over four million (World Population 2900 million), and if again it can be stated as late as the present century 'that not much less than half the annual deaths take place among children

(11) Op. cit. 9.

(12) *Report on Abortion* by Dr. McCarthy, I.E.R. April 1940.

(13) Op. cit. 9.

below five years of age', then we can conclude that the majority of disembodied souls which are now in existence left their bodies before attaining to the age of reason (14).

### III *A brief glance at the age of the human race*

For a comprehensive view of the whole question however, we must take into account the infants who died in pre-christian times, and this is perhaps the most significant aspect of the problem. The science of Palaeontology has made important advances in recent years and "there are today few pre-historians prepared to allow less than four hundred thousand years since the origin of mankind. The presence of man in the first inter-glacial period in Europe (approx. 470,000 years ago) is now agreed by nearly all the experts' (15).

Such a consideration may perhaps warrant a certain modification of our perspectives. The fact that our suggestions with regard to the 'remedium legis naturae' have for so long been limited to 'circumcision' and the 'blessing of parents' would seem to indicate that our viewpoint has been to some extent conditioned by patristic concepts of geography and history. It is

natural that we should see other dispensations in the shadow cast by Christian revelation, yet if we represent the age of the human race as a full 24 hour day, then we are faced with the fact that Baptism in re has availed less than one third of the infants who have died in the last seven minutes. And if we are to suppose a more universal remedy for original sin under the natural law than those commonly suggested, can we be certain that it ceases, or has ceased, to operate with the promulgation of the Gospel?

When viewing the vast tracts of time since Adam fell it is scarcely possible to conceive a common denominator for dying infants other than death itself, and this point has perhaps contributed to the development of a theory known as the 'Quasi-Sacrament of Death' (16) in which death is considered to be a quasi-sacrament of salvation. This view is based upon the principle that Christ's death is the source of the efficacy of all the Sacraments and the foundation upon which they stand. Calvary is conceived as the one fundamental 'sacrament' and as sanctifying every death where there is no deliberate obstacle. It is

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(14) The question of immediate or delayed animation will not substantially affect these conclusions since the majority of natural abortions occur in the later stages of pregnancy and we have still to take account of those criminally procured.

(15) *The Origin of Man* p. 77, by Nicolas Corte (Faith and Fact series). An introductory note tells us that 'Nicolas Corte' is the pseudonym of a distinguished priest and theologian who for many years has made a study of contemporary scientific developments and their relation to the central dogmas of the Catholic faith'.

(16) The forum of this view proposed by Dom Bruno Webb (Downside Review, Summer, 1953), would seem to be a development of the Illumination Theory. J.M. Sáiz (Theology Digest, Autumn, 1959) has put forward strong arguments against any choice on the part of infants before or after death, but Dom Bruno seems to envisage the idea of simultaneity.

therefore proposed that God uses death itself as a channel of grace. Those putting forward this and similar views have of course postulated a relationship between such a remedy and the Sacrament of Baptism, and it has even been suggested that the relationship may have existed in pre-christian times thus obviating any necessity for the awkward distinction 'lex Baptismi', 'lex naturæ' (17).

### CONCLUSION

As mentioned earlier, considerations such as those offered above can do no more than throw light on the problem. There is no doubt that any development of doctrine concerning infants would be an unusual application of Newman's principle. Common teaching is established to an extent which justifies the caution shown by many in these discussions and it is perhaps true, as Fr. Van Roo has pointed out, that the conviction at least implied in magisterial documents presents 'a challenge which has not been faced squarely by the liberators' (18). On the other hand the growth of the Liberal school of thought over the past few decades clearly gives evidence of widespread uneasiness about the idea of Limbo. It is felt that there is something odd in the efficacy of the Redemption being limited by

an extensive factor other than free will, and Fr. Gumpel has amply demonstrated that the doubts and suggestions brought forward do not lack theological foundation nor reasoned exposition. They have been crystallised in the proposition 'If any man — and that includes an unbaptised infant — does not enter heaven, as Christ died that he should, it is not because that man is a son of Adam but uniquely because he has personally refused to be a brother with Christ' (19). And the celebrated Prof. Dr. Michael Schmaus of Munich may be quoted in the same sense. 'Since revelation is silent about the difficult question of the lot of infants dying unbaptised, it will be best to answer this question by the belief in the universal salvific will of God. This latter guarantees that nobody will be lost without his own personal guilt' (20).

We must however take care to guard against the sort of extreme views which would endanger the practice of infant baptism (cf. *Monitum* of the Holy Office Feb. 18th. 1958). We can hope that our growing appreciation of the Sacramental Character will be a permanent guarantee that children will in fact be baptised whatever the final outcome of the present discussions.

HUGH NIGHT, O.C.S.O.

(17) *The Salvation of Unbaptised Infants* by Fr. Adrian Hastings. Downside Review, Spring, 1959, p. 177.

(18) *Clergy Review*. Dec. 1954. p. 736.

(19) *Op. cit.* 17, p. 178

(20) *Katholische Dogmatik*. IV, 1, p. 161. (4th edition 1952) cf. *Downside Review*, Autumn, 1954, p. 379.

# Christian Steadfastness

— In the face of the threat of laicization and of the spread of atheistic communism, which several ministers imbued with Marxist tendencies seem to be favouring, there is a growing and increasingly energetic Christian reaction in the new Republic of Congo. The following is an appeal that was made by the Most Reverend J. Malula, Auxiliary Bishop of Léopoldville.

"Truth is neither black nor white; it surpasses and dominates individuals, time and space. It is independent of those who attack it and of those who defend it. We all have a right to it because it is the life of our spirit. Truth delivers us from the slavery of error and falsehood. Those who have the mission to lead peoples do not have the right to make them slaves of error and falsehood through information that is deliberately contrary to reality and truth. To be sure, every human work is imperfect. But is it not a strange kind of myopia to be bent, for the sake of example, upon trying to present colonial work *en bloc* as if it were only the abomination of desolation, a shameful exploitation and enslavement of man by man? This unilateral view of reality was able to serve in a period of electoral propaganda. Is it necessary to continue it after the attainment of our independence? No. The people wish to be informed, not deformed. Only objective and disinterested information can testify to the sincere will of wishing to serve the people. That love of truth and care

for objectivity urge me on to address you again, my dear brethren.

"Our independence day was celebrated with delirious enthusiasm. That historic event had caused the birth of dizzying hopes and exalted prospects in our hearts. It was the exaltation of a nation that had passed from the regime of a trust territory to that of one that is self-determined; the exaltation of a people that took their proper destiny in their own hands; the exaltation of a nation that took its place among the free nations.

"The Catholic Church also rejoiced in the independence of the Congo. Why should she not rejoice in it? Is it not she who was at the origin of the prodigious emancipation of the Negro-African peoples, of the Congolese in particular? Having awakened them to the awareness of their personality, their dignity as men and children of God, she, today, sees the full flowering of her work; she contemplates with joy the peoples who have become adults and determined to exercise the fundamental prerogatives of their human dignity.

'The Catholic Church can say with legitimate pride: 'I have given the Congo not only ministers of God but also ministers of the country and chiefs of state.'

"The immense joy felt on the occasion of our accession to independence was unfortunately only for a day. On the morrow of that day we were plunged in anxiety, disorder and chaos. Why? Because in the place of love certain people stirred up hatred; in the place of pardon they provoked vengeance.

"Those who sincerely love this country and who have given the best of themselves for it would be unwilling either to see the spiritual elan of the dioceses of the Congo cool off or to see a lessening of the fruits of 80 years of effort and of sacrifice that were freely and generously undergone for the material, moral and spiritual development of this country.

"To you, *Missionary Men and Women*. The young Church of Congo is passing through difficult hours. By permitting us to pass through the crucible of suffering, Divine Providence gives us the signal grace of 'fulfilling in our bodies what is lacking to the Passion of Christ' (I Col.) so that this Congolese Church which you have founded at the price of so much sacrifice will be yet more beautiful in the eyes of God.

"We are humiliated today: about us we feel mistrust, hostility and hatred. Let us accept these humili-

liations with good heart, after the example of our Divine Lord, to draw the grace of God upon our apostolate.

"You will remain in this country to teach our brothers the truth that liberates, the faith that saves and the love that unites. You will remain because in two months our parents will bring you more than a million children for instruction. You will remain to cure the sick in the hospitals, to assist mothers to bring new citizens of the country into the world. You will perform all of these works with charity and without self-interest as you did in the past. I know that you have already, after the example of Christ, pardoned those who hooted at you, insulted you and scoffed at you. You will continue to work without rancor, without bitterness, but with sincere charity. Difficulties will not be lacking. Remember the promise of Christ: *The gates of hell shall never prevail against the Church*. Strengthened by these promises we shall defend our faith and we shall work for its spread. From the time of its insertion in the history of humanity the Church has always grown in the midst of difficulties. In independent Congo the Church does not look for special privilege; her ambition is to continue, as she has in the past, with her work of salvation, charity and peace. To those who live in the ignorance of paganism she wishes to bring the truth that liberates; to those who are gnawed by hatred and anxiety she wishes to give love

and joy. To all men of this country she wishes to announce the Glad Tidings of Salvation: *God is Father, you are brothers gathered together in the one family that includes only children of God and brothers of Jesus Christ.*

*"To Those Who Have Social and Political Offices.* The Church also desires constructive collaboration with the civil authorities of the country. Allow me to address a word to you, the elite of the Congo. Our country is threatened by the propaganda of atheistic materialism. I repeat to you what I said in 1958 at the International Congress of Christian Humanism in Brussels: 'The black Bantu, struggling in a world of invisible spirits, preserves his innate sentiment about God and the attitude that befits every creature; his dependence upon the Supreme Being. This knowledge of God is one of the African values of which we are most proud and jealous; it is one of the values that the Occident could embrace, for it seems to have lost it amidst the works of its hyper-civilization and culture. The black Bantu has a right to expect that his government will respect those religious tendencies. He rejects, as if it were a deadly poison, any ideology that is opposed to his profoundly religious aspirations. *No one in the world has the right to kill those religious sentiments that the Creator has planted in the soul of the Bantu.*

"The Congo has entered the concert of free nations: she must

affirm her personality and originality. It is principally up to you, Congolese elite, to defend and promote that originality and the different forms of human activity: economic, social, cultural and religious.

"Well before the arrival of the Whites our elders, perhaps under rough exteriors, concealed the noble sentiments of a profound religious spirit. *Religion is not something that has been imported to this country.* Laicism, moreover, that scrap of western civilization, imported to the Congo by the enemies of God, can in no way ennoble us. Is it necessary to introduce into the Congo this by-product of western civilization which was recently, in some countries of Europe, at the bottom of vain and sterile school battles? No. For the true Congolese nationalist, for all who sincerely love this country laicism is an attempt upon the religious life of the Bantu people whose private, family and public life is entirely impregnated with religious sentiment.

"I appeal to all those who are proud and jealous of their traditional riches to reject atheistic materialism as the worst kind of slavery and as diametrically opposed to all the religious tendencies of the Bantu soul.

*"For the common Good of the Nation.* The political independence that we have acquired is not an end in itself neither is the economic independence that is still to be

acquired. Both of those must serve for the complete flowering of the human person with regard to the liberty of all. In accepting public responsibility political leaders engage to serve the country and to promote the welfare of all the people. The temptation exists to look upon public office as an open door to a brilliant career, honours and material advantages. As the elite of the country you should see in it, above all, a service that is rendered to the people, an amelioration of their lot. The people do not ask merely for bread for the body but also bread for the soul; truth and love. You will, therefore,

respect this desire for the absolute which is in them.

"This is why we, in our independent Congo, ask, without doubt, for technicians, but also for evangelical workers, messengers of peace, witnesses of charity: missionaries, priests and sisters, lay apostles. May it be God's will that our appeal will be heard. In independent Congo the motto is no longer *to dominate in order to serve* but *to love in order to serve*."

✠ J. MALULU

AUX. BISHOP OF LEOPOLDVILLE.  
(From "FIDES", August 13, 1960).

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IT IS A GRAVE DUTY for the Catholic laity in the new nations especially the educated people, to take their part in the national aspirations of their country. Their task is to prevent possible deviations of extreme nationalism and to contribute positively to the common welfare, a task often difficult, beset with many temptations, and demanding complete unselfishness, great integrity and a deep sense of civic duty and responsibility, whether in the field of politics, or in social life, labour unions, etc. Well informed and capable priests should form and guide them. Priests themselves should only in very exceptional circumstances and only with the approval of their superiors take part in public politics. The first duty of a priest is to preach the Gospel. Before all he is the man of God, his messenger, teaching what is just and right. His service to the country consists first of all in his ministering to the faithful and his labouring for the extension and establishment of the Church and, further, in his formative, educational, social, charitable activities inspired by the love of God and of the people entrusted to his care.

— From the reports of the Louvain  
*Missiological Week*, 1957

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## ROMAN DOCUMENTS

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### Prayers after Low Mass.

The Congregation of Rites, by its decree of March 9, 1960, stated that the Leonine prayers after Mass may be omitted in the following cases: after a nuptial Mass, at the occasion of a first communion, of a general communion (e.g. organised at the end of a retreat or for all members of a sodality), of confirmation, ordination, religious profession. They may also be omitted when Mass is immediately and in due conformity with the rubrics followed by some other sacred function or pious exercise (e.g. exposition, prayers on First Fridays, without the priest leaving the sanctuary) or when during Mass there has been a sermon, and, finally, but only on Sundays and Feast days, after a dialogue Mass celebrated according to the Instruction of 3rd September 1958, No. 31. (1)

### Prayers and Rites to be omitted.

In the Consecration to the Sacred Heart (to be recited on the Feast of Christ the King) the two sentences concerning Pagans, Moslems and Jews are to be suppressed: "Rex esto eorum omnium qui in

tenebris idololatriæ aut islamismi.. Respice denique... descendat" (S.C. Rit. July 18, 1959).

Recently, the Congregation decided to delete from the rite of baptism of adults another expression which might be offensive to non-catholics: In the Roman Ritual, Tit. II Cap. 4 No. 10 and Cap. 6 No. 7 the exhortation to abhor and reject their former allegiance is suppressed: "Et si... de qua venit". (S.C.Rit. November 27, 1959).

### Communion in the Afternoon

Since it is not always everywhere possible to have an afternoon mass, before, during or immediately after which holy Communion may be distributed, and since reasonable requests for holy Communion in the afternoon (cf. Cn. 867, §4) at odd times might interfere with the priest's other important pastoral duties, the Ordinaries of places may now permit, under the same conditions ("etiam quotidie, si bonum spirituale notabilis partis fidelium id postulat"), holy Communion to be distributed to groups of the faithful at the occasion of sacred functions in the afternoon, in

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(1) It is still probable that they are not obligatory in semi-public and private oratories (cf. Rev. Cl. Afr. Sept. 1960, p. 457). The Decree does not mention all cases of solemnity, e.g. conventual mass.

churches, public oratories and oratories of hospitals, prisons and colleges (H.O. March 31, 1960). It is left to the discretion of the Ordinary to determine what kind of community service, in the absence of Mass, there is to be: benediction of the Blessed Sacrament, Stations of the Cross, rosary recited in common, e.g. in May or October (now forbidden during morning Mass), evening prayers in common, etc. As regards cn. 867, §4, the required reasonable cause will so become more difficult of occurrence in individual cases, but in an average busy parish holy Communion may be given at any hour of the afternoon to sick people or others who cannot come to church, if pastoral duties prevent the priest to do so in the morning hours as is often the case, especially on first Fridays or Sundays. The "reasonable cause" may exist not only on the part of the communicant, but also on the part of the priest (cf. "Worship", May 1960, p. 346): both in this decree and in the recent "Motu Proprio" on the reform of the Breviary and Missal the requirements of the modern apostolate are very much taken into account.

## Reform of Breviary and Missal

In his *Motu Proprio* "Rubricarum Instructum", of July 27, 1960, His Holiness Pope John XXIII announces the reform of the rubrics of Breviary and Missal. Fundamental changes in the liturgical reform, however, will be proposed to the Ecumenical Council. In the meantime a new code of rubrics (of about 150 pages in Latin, it seems) will shortly be published and comes into force on January 1, 1961. All previous privileges, rubrics, indulgences, statutes and all customs are abolished. The new rubrics will be presented in one text and in a much better, clearer and more logical arrangement. Opportune modifications are introduced by which the divine office will be considerably shortened (about one third, especially at matins, it seems), on account of the ever increasing pastoral duties of the clergy, and the Pope asks for a more fervent recitation now that it will take less time. Editors hope that the new breviary, in two volumes, will be ready for sale by Easter 1961, but the present breviaries can still be used in future.

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In this way we hope to increase the volume of our review and eventually make it a bi-monthly.

EDITOR.

# Political Co-operation

## Between Catholics, non-Catholics and others: an urgent necessity in the new African States

**A**RTICLES recently appeared in "African Ecclesiastical Review" concerning relations between Catholics and non-Catholics on the religious plane. Quite rightly they aroused a good deal of interest. I hope I may be allowed to use the pages of the *Review* to raise a matter which seems actually to be of still greater, even of the utmost, urgency. It concerns the very survival of Christianity in Africa. It is co-operation between Catholics and non-Catholics on the political plane.

### **The Danger: Communist Domination in the African States**

Let the fate of Christianity in China be a lesson to all those in Africa, wherever they may be, who profess to follow Christ. Russia intends Africa to go the same way as China. Recently, communism revealed in the Congo, perhaps sooner than it intended, its plans for the whole of Africa. All African Christians in the name of Christ, all Africans in the name of liberty, should take careful note of the danger threatening what they hold most dear. They should close their ranks solidly, and present a

common front to the enemy, atheistic communism and slavery. It is common knowledge that in recent years many Africans have received political training in Russia and other communist-dominated states. These are meant by Russia to bring their respective countries under the slavery of communism. It is against this new type of slave-trader that all Africans who desire religious and civil liberty to survive in their country must unite. Unfortunately many African communist supporters are unknown. All the greater reason for the greatest caution in choosing one's political leaders and party, but more of that below.

Not all the African states that have received their independence or are coming into it shortly, stand in the same degree of danger of communist domination, but wherever the main political power is not in the hands of a strong party sincerely professing and applying truly democratic principles, there is reason for fear.

### **Common Front against Communist Intrigue and Domination**

There are in Africa Christians, both Catholic and non-Catholic, and Muslims, who are communists.

They should not be entrusted by the African electorate with political power. On the other hand, there are African Christians, Catholics and non-Catholics, and Muslims, strongly attached to their religious allegiances, who are democratic-minded politically. These should sink their differences, drop their contests, and pool their resources in ability and goodwill so as to give their country the strong, stable, democratic government it needs. And the most responsible offices should go to the men best able to fill them, irrespective of religion.

Between Catholics and non-Catholics in some parts of Africa there has been, and still is, considerable distrust, more or less accentuated according to the country and even the region. It has really been a struggle for influence in the religious field, carried over into the political field, for it was felt that political influence was needed to safeguard religion. These struggles should cease while there is yet time to look to the general good of the country and of the common heritage.

### Unity in Adherence to the

#### United Nations Charter

Clearly, because of the terrible menace of communist domination and slavery threatening the very existence of Christianity and all liberty in several parts of Africa, whence it could soon engulf the whole continent, division between Christians in the political field must go, for it puts the countries con-

cerned at the mercy of the enemy. Moreover, it is, and always has been, utterly unnecessary. Catholics feel they cannot worship with non-Catholics. Nonetheless, in the field of political principle they have practically everything in common with non-Catholics and Muslims, because in that field they take their stand with all men on the common ground of the natural law. The principles deduced therefrom were stated clearly in the United Nations Charter drawn up when humanity, still reeling from the struggle for the survival of freedom and that political life of nations which is founded on the natural law and justice, felt the need to re-state the code of politics by which it was determined to work out its destiny. The United Nations Charter, the charter of human freedoms, is the common ground on which all Africans who love their freedom, Catholics, non-Catholics, Muslims and others, must meet and work out the political future of their nations. One has only to consider how Catholics and non-Catholics work side by side in the governments of mixed Catholic and non-Catholic countries such as the United States, the countries of the British Commonwealth, Germany and Holland, religious liberty and justice for all yet being safeguarded, to see how desirable a thing this is. The rights and obligations in conscience of the different religious groups must be safeguarded, but this is altogether compatible with the pooling of the country's human resources of ability and goodwill to launch the nation

in genuine self-government on the way to prosperity for the general good of all. First in importance comes the formation of a government having as its acknowledged principles those of the United Nations Charter. Then comes the solution of particular problems.

### What is to be done

So much for the theory. How is it to be worked out? It is for each country to bring its reliable men together to the exclusion of known and suspected communists, and all who, though unknowingly, may be tools of the communists. This is where the responsibility of the electorate comes in.

In the first place, the menace of communism, of ultimate Russian domination, must be looked squarely in the face and acknowledged as enemy number one. The African public should be shown it. It should not be simply alluded to, nor spoken of with bated breath. It is a fearsome danger but should not be hidden like a cancer one fears to reveal. It should be exposed publicly as a real danger full of evil possibilities for everyone, including African communists themselves. Many are the communists throughout the world who would rid themselves of all links with communism, but who find they cannot. It is for African communists, still free men and with their future in their own hands, to take note of this while they yet have the opportunity to change their politics.

Next, self-constituted political leaders and candidates for election

who do not proclaim their adherence to all the principles of the United Nations Charter should be disregarded as far as politics are concerned. Yet this is not enough. Russia pays lip-service to the United Nations Charter while holding whole countries in slavery and maintaining concentration camps. Its followers burn down property even of their own fellow-Africans, murder and beat up innocent people, terrorise whole districts, disrupt the public services and with their rioting upset the lives of the African population. Anyone suspected of communist allegiance or tendency, all who are not manifestly friends of law and order, should be considered as disqualified for public office or any part whatever in the government of the country. It would be most unwise to elect such men to public office when there are reliable candidates for this available.

Yet even the above precautions are not yet enough to assure to the young African States, whether already born or nascent, the strong, stable, democratic governments they need. The multiplicity of political parties, even though non-communist, is a danger to the state, for it paralyses government, retards progress, diminishes abroad that confidence which is necessary to the inflow of foreign capital, weakens the country, produces dissatisfaction among the mass of the people and thus prepares the way for communist dictatorship. Two, or at the very most three, political parties are all that are desirable and good for a country. Politicians who

have the good of their country at heart should understand this, and even at the cost of personal sacrifice, collaborate with others with the same basic political principles, avoiding thus the dispersal of the country's ability. Such dispersal, as is only too clear from the past and present history of several countries of Europe, results in stalemate and frustration, so beloved of the communists as the atmosphere favourable to riots. And riots, of course, give them the opportunity to seize power.

With collaboration along these lines between men of good will Africa can yet be saved from a slavery worse than any it has known before. But only the Africans can save Africa from this fate, and it is already the eleventh hour. God grant that the Africans may discern to which political leaders they may safely entrust the future of their countries, and make a wise choice while they are still able to choose. (1)

J.M. ROBINSON, W.F.

(1) No copyright is attached to this article.

## The Catholic Attitude to Nationalism in Contemporary Africa

OUR DAYS are those of EXTREME NATIONALISM, as a result of the accelerated emancipation of African countries from Western Colonial control.

We must learn, therefore, to distinguish between *true emancipation and false emancipation*. By *true emancipation* is here meant *independence based on proper patriotism; and by false emancipation is here meant independence based on extreme and destructive provincialism (often confused with legitimate nationalistic aspirations)*.

This caution applies as much to our attitude towards Europeans as to our attitude towards our fellow African co-Tribes.

The very nature of the Catholic Church dictates this attitude in us:

Speaking of local Diocesan Clergy in Mission Countries, in connection with the *Spirit of Universal Charity* (cfr. Encyclical Letter: *Princeps Pastorum*: Part II, par. 7, 28th Nov. 1959), Our Holy Father Pope John XXIII, has got this to say apropos of our theme:—"The Universal Perspectives of the Church will be the normal perspectives of their (i.e. the Clergy's) Christian lives. To this end the Local Clergy must not only be informed about the interests and true requirements of the Church Universal, but they must also be led and moved by that Charity which embraces all. St. John Chrysostom said of Christian Liturgical celebrations: 'When we are at the Altar, we pray for the whole

World and for the interests of all'; and St. Augustine said very beautifully: 'If you wish to love Christ, spread your Charity over the Earth, for the *members* of Christ are all over the whole World'.

Then, having said that a Missionary, who was to behave as a Nationalist, would most certainly be jeopardising the Church and rendering his Mission fruitless, the Holy Father goes on to say the following of the Local Diocesan Clergy:— "The same danger could today appear under another form by the fact that there are aspirations among peoples in Mission Territories for self-government and Independence, and the conquest of civil liberties may unfortunately be accompanied by excesses that are not at all in harmony with the authentic and deep spiritual interests of humanity. Concerning this matter, our Predecessor (Pope Benedict XV) admonishes all in these words: 'The Catholic Church of God is foreign to no people or nation (*Maximum Illud*).' — Wherefore, no local Church can express its vital union with the Church Universal, if its Clergy and people are moved only by a particularist spirit, if they are moved by illwill towards other nations, if they are led and confused by an *Exaggerated Nationalism* which might destroy that Charity towards all by which the Church of God is constituted and truly called *Catholic*."

Therefore, we, the African Clergy, have the grave responsibility to see that our people (be they Leaders

or the Common people at large) conduct themselves in a manner worthy of Christians and of Catholics, in this transitional stage of our Continent's history.

Our responsibility is all the graver, as the consequences (good or bad) to Africa's present-day evolution, will most definitely be laid at our door, both here (by our fellow men) and hereafter (by God Himself). For, as Christ's Representatives amongst our own people, we are the *Light of Africa*.

The Holy Father Himself places his full trust in us, for the future welfare of our Continent, when He thus writes, again in "PRINCEPS PASTORUM": "We are fully confident that the Native Clergy, moved by sentiments and resolutions which respond to the general principles of the Christian Religion and which are in full conformity with the full doctrine of the Catholic Church, which embraces all men with equal love, — will serve the *True Interests* of their countries".

Dear Brethren in the Priesthood, I conclude by saying that we serve the *True Interests* of our People, not by prejudice, bias, or false elation; nor do we do so by fear and subservience; but we do so, by a **TRULY CHRISTLIKE ATTITUDE OF UNIVERSAL CHARITY**, as our Holy Father, Pope John XXIII, now happily reigning, tells us, in the Encyclical Letter: *PRINCEPS PASTORUM* (Cfr. A.E. Review — April, 1960)

W.H. AGOYA

# Christ in African Art

I MUST CONFESS from the very start, that I am not an artist; neither am I in the position to pass an adequate judgment on works of art as such. It does seem rather presumptuous to write on a thing one knows nothing about. But we must not forget that as a rational being, man, guided by common sense, can make judgments about everything.

As a Christian and especially as an African priest, I feel I can speak or write about anything that may affect the work of the conversion of Africa to Christ. To put Christ in African art, is something which can greatly help the cause of the Church in Africa; but it can also undermine it, if we are not careful about the way we reproduce Christ in our art.

There have appeared in recent years young African artists, who, with the very best intentions, have tried to dress up and to reproduce Christ in our African art. Many have probably seen the Way of the Cross, made by Mr. Francis Ndegwa of Kagamo in Kenya, illustrations of which have been appearing on the back page of "African Star" for the last twelve months; and they may have seen the Crucifix made by a certain African artist in Ndanda, Tanganyika, and reproduced on Postcards in many Western countries.

In both these works, we see a black Christ, with a short face, flat nose, thick lips and crisped hair, carrying His cross or nailed on it. It is all very well to have a black Christ. Every black man feels thrilled and honoured to see such a picture. But here we are not wholly dealing with mere imagination; we are also dealing with historical and traditional facts. We know from history, to say nothing of Revelation, that the Son of God became man in a particular part of the world. As everyone of us, Christ had His race; He belonged to the Jewish race — the race of David. Evidence of this abounds in St. Paul's letters: In his letter to the Romans, this is the first thing he points out to them: "That Gospel, promised long ago by means of His prophets in holy scriptures, tells us of His Son, descended, in respect of His human birth, from the line of David." (Rom. I, 3.). And when writing to Timothy, he repeats the same thing: "Fix your mind on Jesus Christ, sprung from the race of David..." (Tim. 2, 8). Christ then, was a Jew from the race of David. As a Jew, He had, like the rest of them, the features of a Jew: He was white, with long face and long hair; all His lineaments were Jewish. Of course, we have no details as to His size, but we can presume that He was like any normal man of His race.

Tradition too, has always painted Christ as a Jew. There are of course differences in the different works of art reproducing the portrait of Christ; but these differences do not strip Him of the features of His race.

One may object of course and say that in the Far East countries Christ and His Blessed Mother have been painted according to the feature of the different races there: Chinese, Japanese etc. . .

Without going too far in questioning the opportuneness of such art, one can ask oneself, if such paintings have contributed much to the furtherance of the reign of Christ amongst those people. As a matter of fact, the simple people there feel no liking for such paintings. This has been shown by an incident which occurred in one of the dioceses in India where a painting of Our Lady, given all the features of an Indian lady, was carried in procession for the veneration of the faithful. Strangely enough, the faithful, instead of offering flowers to it, as is generally the custom in those countries on such occasions, threw stones at it, to show their indignation for making them venerate an Indian lady.

Of course, we know that a true and genuine image reproducing the real figure of Christ does not exist, although scientists have tried and are still trying to establish one from the disputed shroud of Turin. This is due to the fact that Jesus was born, lived, and died in Palestine,

where Jewish law forbade any images of living beings, for fear of idolatry.

The first images we have of Jesus appeared in the Catacombs in the II-III centuries; and later in Byzantine style, in the IV century. Now, it is likely that these images do not reproduce the real historical features of Christ. It may be also, that they reproduce only an ideal Christ, and probably depend exclusively on the imagination. But nevertheless, their Christ has been recognised and approved by the Church's legislation and tradition.

Here we must remember that we are dealing with sacred art, which has to have the seal of the Church's approval. The doctrine of the Church concerning religious painting, was defined at the 2nd Council of Nicea (787): "The composition of the image is not the invention of the painters, but the result of the legislation and approved tradition of the Church". (Labbe "Council" VII, "Synod. Nicaena" II Actio VI 831, 832).

The Church has always encouraged art, especially religious art; but She has never encouraged it as an end in itself, but as a means of instruction and edification. "The picture", says the Patriarch Nicephorus, "conceals the strength of the Gospel under a coarser, but more expressive form". And more explicitly Pope St. Gregory says: "The picture is to the illiterate what the written word is to the educated." In other words, any

Christian, be he illiterate or educated, looking at the portrait or statue of Christ, should see in it the historical Christ, Jew in all His features. And now we understand what Fr. Thomas Merton says: "Sacred Art is theology in line and colour, and it speaks to the whole man: to his eye first of all, but also to his mind and to his heart".

(The Catholic Messenger, p. 12, Febr. 4, 1960)

What has been said of Christ, could also be said of the Blessed Virgin.

When the Missionaries came to Africa, they brought along with them the historical and traditional image of Christ. It is to this image of Christ, that our Christians have devotion, reminding them as it does, of the Son of God made man in a particular part of the world, Palestine, to redeem mankind. Changing this traditional image of Christ now, would not only be confusing to them, but would also render them suspicious. To show them a black Christ, though similar to them in all features, would make them wonder whether Christ is like a chameleon which changes with the surroundings. They might even begin to doubt the veracity and the historical genuineness of the Gospels.

Indeed, to paint Christ black and to give Him African features robs Him of His race and personality. It is therefore misleading and against history and the approved tradition of the Church. It is true, Christ became man to redeem mankind and He belongs to our human race, but nevertheless He had His own race and country. He was not free of ethnic characteristics. He belonged to a definite race. He was a Jew. And a painter, reproducing Him, should not overlook this.

It would certainly be ridiculous to paint Pope John XXIII black or like a Chinese, simply because he is Father of all Catholics. He does not become less Italian by becoming the Holy Father. In like manner, neither did Christ become less a Jew for having redeemed mankind.

In writing this, I do not intend to discourage African artists in using African art to help our people to come to God and to know and love Christ more. But I want to warn against the mistake which comes from the exaggerated desire of satisfying our national feelings. They should not get away from history and the approved tradition of the Church. I am sure they can reproduce the historical Christ without ruining the style and the beauty of our African Art.

P. KALANDA.

# Reaping The Harvest

**T**HIS ARTICLE is concerned with culture; or, at least, with one particular cultural activity: creative writing. I take it for granted that every reader with a minimum of understanding and a modicum of wisdom will agree with the general thesis that culture, in some form or other, is a normal, natural human activity; and that cultural subjects and cultural problems ought to be discussed by and pondered over by all those in the community who lay claim to a reasonable degree of intelligence.

I address what I hope is a sufficiently-mature audience: one capable of grasping the subject under discussion and willing to make it a topic of heated, and if necessary, acrimonious debate. In other words, I wish the subject to be treated in a lively manner, as if it were still a living thing and not something to be dissected under a microscope like a dead frog. It is not much for a writer to ask.

I think — and this is to be the theme of the following pages — that East Africa is culturally moribund. I intend saying a few words about this lamentable state of affairs; and I am going to have the temerity to suggest what is wrong. I also wish to throw out a few provocative gauntlets — a couple of challenges — to the more advanced type of reader of this magazine. I intend asking a few

pertinent, and impertinent, questions. In return for all this I have but one modest request — that my remarks may be controverted and my questions answered.

East Africa comprises quite a considerable slice of the African continent. It has a multiplicity of people within its borders. It has passed through a complex and exciting historical process and has been, in modern times, a crossroads at which the cultural caravans of many travellers have met. The various indigenous races, coming in many diverse streams and bringing with them many tribal memories and cultural patterns have met and mingled here for many centuries. Within living record representatives of many other cultural groups have come into the region — the Arabs, the Asians and the differing groups of Europeans. The voices, the languages, the stories, the songs of many people have sounded here down the years. One might have legitimately expected that out of this stimulating contact, this inevitable conflict of contrasting ideas and outlooks, this imperceptible fusing of many cultural elements, some exotic and lovely flowering of literary or artistic beauty would have inexorably blossomed. Such regretfully, is not the case. East Africa is culturally, still very much the 'baby brother' of the continent. He lisps still in childish accents whilst his fellow African territories

speak out in adult tones.

In many parts of Africa within recent years there has been a welcome artistic stirring. It would be misleading to term it a Renaissance; yet it is a fresh blossom blown on the wind. Out of the West Coast countries have emerged young African writers who have carved out for themselves an international niche in the world of letters: men who have been hailed by critics of many countries for the freshness of their perceptions and the originality of their literary style. The most encouraging thing of all is that they speak (no matter what medium they use) in authentic African accents. They are truly creative — not mere pale imitations of an alien culture. In Paris, at International Congresses of Writers, African representatives from Morocco, Algeria and many parts of what was then French Equatorial Africa took their place and made valuable contributions to discussions dealing with the cultural problems of their respective territories. In South Africa there is a growing group of articulate African writers. In East Africa, I regret to say, there is nothing up to the time of writing except a crashing silence.

Why should this be so? Who is to blame? Can anything be done about it? At least, let us air the matter.

It is very difficult to apportion blame or to assign definitive reasons for this strange cultural silence; this creative vacuum. It is of little value — no matter how great the pleasure! — throwing more coconuts at

the depths of one's own passionate that staunch old Aunt Sally, the Educational System. In general, the British system of Education is slightly antipathetic to culture: it deprecates literary leanings and tends to frown disapprovingly on what are looked upon as "eccentrics", i.e. any person who does not conform with suitable humility to the old-school-tie and common-blazer type of mentality. This, by the way, is very difficult to understand when one considers the great wealth of English Literature itself. One can but conclude that it has been hammered out by those passionate souls who could not be confined within the restricting bonds of their own environment — they burst into language and escaped! I suppose most literary geniuses are people with the basic good sense to go browsing waywardly in pastures not patrolled by School Inspectors or fenced in by Education Acts. They overcome the handicap of the modern educational set-up. The British System is no worse than, if no better than, any other system now in force — and all of them seem to have the common aim of producing conformists to a bureaucratic ideal. But this is just what the writer never is. The creative writer is always a catalyst in society: he preserves his own indomitable and incorruptible individuality whilst shaping the world around him to his own bright visions. To write creatively is to follow the will-o-the-wisp of a dream within the heart; to reach out from

solitude and the recesses of one's cosmic compassion and touch the strings of human love and human fear. Such a power is not acquired in the desk-cluttered and exam-haunted atmosphere of a classroom. It must burst out from within the human spirit itself and track out its own tempestuous and tortuous course. The creative writer is always, to some extent, a form of spontaneous combustion: he may be encouraged or helped or pitied or rejected or deplored — but he cannot be created artificially by a curriculum. . .

If, then, we absolve the Education System from blame where lies the fault? Whose is the failure? Why has no creative writer appeared yet on the East African scene? I have a theory which may partially explain the absence of any creative writing, but I am a little apprehensive of putting it forward. When an Irishman as much as whispers the word "politics" every sensible person within hearing distance looks for shelter! (Which, in a way, is a great pity for we, Irish, have quite sound and very conservative ideas on the subject). But I digress. . . I think that the dearth of writers, or for that matter, other artists of stature, is attributable to the over-anxious attention devoted to matters political. All those with the necessary training and talent to engage in creative activities are squandering their gifts in the pragmatic pursuit of political power. They have been swept into, and engulfed by, the current whirlpool of fevered nationalist

activity. All their energies are bent towards personal advancement as possible office-holders in an independent state. They are involved in the bitter, and ultimately frustrating, battle of rival political parties who are desperately jockeying for position as prospective Governments in future independent territories. All are lured away by the Syren-song of power, prestige and possible wealth. They scatter the seeds of their potential gifts over the salt waters of the bitter sea of modern politics: and no cultural harvest will ever be reaped from these unfurrowed and culturally unfertile fields.

I have considerable sympathy with nationalist aspirations and strive to maintain a clinical detachment towards the various political groups which inhabit the land. I look with some measure of awe on the man who can survive the tooth-and-claw struggle for survival in the present political melée; and recognise, with some effort, the necessity of having in our midst the mailed gladiators of the political arena. But I do feel that it is tragic that all those who could, perhaps, contribute to cultural progress are lost to what should be their true vocation and that all the potential writers of creative literature are enmeshed in what is commonly agreed to be a non-cultural activity. The man who is laboriously inching his way up the political ladder has neither the time nor the inclination to look out through the windows of his immediate environment and allow himself to be lured

away on the eternal quest for beauty: to throw contemptuously aside the tinkling toys of present, material advantage and reach out towards that unattainable, but haunting, something which lies just beyond the grasp of man's finite groping. The potential writers have turned their backs on what might have been for many of them a more enduring glory. That, I think, is the heart of the tragedy: that of all who have had the advantage of a fairly liberal and comprehensive education there should be none to turn their hands to the creation of beauty, to the shaping of a new literary tradition. Surely, some of the University men — (and, may I whisper, Seminary men), out of their wide reading, have realized that it is the artist who contributes the greatest benefit to the world: that the songs of Dante are of more value than the political speeches of Machievelli: and that the tales of Tolstoi outlive the weary platitudes of Krushev. . Surely it is time, and more than time, that a proportion of our more intelligent young men should turn away from politics and give themselves to the more-vital and more-satisfying task of creative writing. In a civilized society the artist is not a luxury but a necessity.

There is so much to be done. There are lying loose so many strands of culture that wait but the hand of a creative genius to weave them together into a pattern of literary significance. All that is deepest in African society is still waiting for artistic interpretation.

Africa needs a voice to give adequate utterance to its human hopes and fears; its passionate dreams and its poignant memories. Who will put into words of beauty the simple feelings of ordinary people and transmute the simple folk-songs of the African people into a national literature? Is there a pen which can make articulate the most secret soul of Africa and give authentic expression to the still-silent heart of a people? It is of no use to depend on the observations of an outsider, no matter how talented. The outsider always remains an outsider. He can but scratch the skin of what is, to him, an alien culture. To express the genius of a people in enduring prose must be the task of a writer from within that people. No one can write adequately — artistically adequately — of Africa and the African unless he himself is of Africa: bone of Africa's bone, flesh of Africa's flesh, and blood of Africa's blood. This is the challenge which must be faced by the growing group of young educated men who have the talent to cope with cultural problems. This is their land. The stories, the songs, the music of East Africa remain unwritten. The meagre collections of school text-books are but a poor substitute for a literature.

I have had my say. What of those who may read this? What are our University men doing? What are our Clergy doing? What are our more highly-qualified Teachers doing? Are any young African men attempting to produce original material? Is there even an

awareness of the cultural apathy, of the literary stagnation? Is the Africa that now is, but soon will be no more, to be submerged in the new, raw, European-patterned type of political and social entity and no epitaph written? Are the still pregnant traditions of a past culture, of a fading tradition, to be allowed to slip into the limbo of forgotten things and nothing to be born of them and handed on to the new generations? Is there no African writer to interpret for the world this way of life which is

slipping away?

The harvest is still rich. The grain can still be reaped. It is time a start was made. Those who can garner the cultural wealth of Africa should return from their time-devouring and soul-wearying journey on the stormy seas of politics and withdraw into the quietude of their own creative silence. In silence and in solitary agony creative work is performed. The harvest stands near to hand. Where are the reapers?

MICHAEL CONROY, M.H.

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"Wherever, indeed, real values of art and thought are capable of enriching the human family, the Church is ready to encourage such work of the spirit. She herself, as you well know, is not bound to any culture, not even to the western culture with which, however her history is so intimately linked. For her mission proper is of quite a different order: that of the religious salvation of man. But the Church, full of a youthfulness ever renewed by the breath of the Spirit, remains disposed to recognise, to accept, and even to animate whatever is to the honour of the human mind and heart in any part of the world other than the mediterranean basin, notwithstanding that here stood the providential cradle of christianity. We therefore follow with the greatest interest your efforts in searching for the bases of a cultural fellowship of African inspiration and we express the wish that it may repose on the right criteria of truth and action. Consider here the age-old wisdom of the Church: Her enlightened mission knows how to discern, in ancient and new forms of artistic and literary expression, what needs to be purified in order to tally with man's dignity, his natural rights and duties. Her world-wide attention to the human resources of all peoples places her at the service of true world peace. She helps the elites that turn to her guidance, in developing the cultural possibilities of their country and their race and in doing so she invites them to collaborate harmoniously and in a spirit of deep understanding, with the other currents issuing from authentic civilizations. Is it not only at that price that the conquests of the mind progress and thus that the spiritual bonds are tied of a truly fraternal human community?"

*Allocution of Pope John XXIII to African Writers and Artists,  
on April, 1st, 1959.*

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## NEWS IN BRIEF

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### CONGREGATION OF THE PROPAGANDA.

His Eminence Peter Cardinal Fumasoni Biondi, Prefect of the Sacred Congregation "de Propaganda Fide", died in the afternoon of July 12th. His Eminence was born in Rome on September 4, 1872, and ordained priest on April 17, 1897. Most of his life was consecrated to the Missions either in Rome, or as Apostolic Delegate to India, Japan and the United States. From the time he was created a Cardinal in 1933 he was Prefect of the Sacred Congregation of Propaganda Fide and stimulated the great developments and activities which took place all those years, especially the formation of the indigenous Clergy. He will be gratefully remembered by all missionaries. He is succeeded by Gregory Peter Cardinal Agagianian, already Pro-prefect of the same Congregation.

### THREE AFRICAN BISHOPS:

The Holy Father has appointed:

— the Very Reverend Mark Mithayo, of the diocesan clergy, Archbishop of Tabora, Tanganyika.

— the Right Reverend Maurice Otunga, Auxiliary Bishop of the

Diocese of Kisumu (Kenya), to be residential Bishop of the new diocese of Kisii, entrusted to the local clergy, and the territory of which was separated from Kisumu diocese.

— the Very Reverend Joseph Houlihan, S.S.P. formerly Prefect Apostolic of Eldoret, to be first Bishop of the new diocese of Eldoret (Kenya).

### OTHER NOMINATIONS:

— His Eminence Laurean Cardinal Rugambwa becomes Bishop of Bukoba. That part of the civil district of Bukoba which hitherto belonged to Bukoba Diocese is joined to Rutabo Diocese and the name of the latter is changed to Diocese of Bukoba. Bishop A. Lanctot, Bishop of the former Diocese of Bukoba, retains the remaining part of that diocese to be known as Diocese of Rulenge.

— Most Reverend John Collins, former Vicar Apostolic of Monrovia, was appointed Administrator Apostolic of Monrovia.

— His Holiness has appointed 2 Cardinals, 5 Archbishops and Bishops of Africa to be members of the Central Commission of the Ecumenical Council. This Central Commission, headed by the

Pope himself, consists of 74 members, 35 of whom are Cardinals. His Grace Archbishop David Mathew former Apostolic Delegate in Africa, is Secretary of the "Pontifical Commission for the Missions" of which Cardinal Agagianian is the President. Roman sources reveal that the Council might be convoked for October 1962 and would last for about two months.

## **THE 37th INTERNATIONAL EUCHARISTIC CONGRESS AT MUNICH, 31 JULY - 7 AUGUST, 1960.**

The Munich Congress was not only a grandiose exterior manifestation of faith and Eucharistic fervour, but also of deep personal renewal of the faithful in spirit. Gathered around the altar, centre of our unity in Christ, people from all over the world, people of all races and tongues, of all classes and ranks, promised as one not only to live better individually, but to be witnesses and heralds of Christ in the world, each in his own sphere of action. It would be too long to give a detailed account of each day. There was one specially arranged for men, women and children each, with general communion, and the last four days followed the ritual of Holy Week, "in mei commemorationem". At the closing ceremony on Sunday, August 7th, 25 Cardinals, 450 Bishops, thousands of priests and nearly a million faithful (and other millions, as

did His Holiness himself, following the Mass on television) proclaimed their loyalty to Christ. The Holy Father broadcast an appeal for world peace and christian unity, now that dark clouds of danger oppress mankind, and he invited all again to join in prayer and penance.

There were also three missionary meetings presided over by Cardinal Agagianian, at which, amongst others, papers were read by Bishop Ntuyahaga, of Usumbura, Fr. Sigisbert Ndandwe, of Zululand, Mr. Seb. Chale, president of the Tanganyika Catholic Teachers Union, and Mr. David Kidaha (Tanganyika) who advocated more personal contacts between catholics and moslems, but at the same time insisted on a perfect knowledge of the common and divergent points in the two religions in order to avoid all misunderstanding.

## **KATIGONDO CATECHETICAL STUDY WEEK.**

Only a few weeks after the close of the International Study Week on Mission Catechetics at Eichstätt, about which we have spoken elsewhere in this Review, it has been followed up with a regional study week on Catechetics in Uganda, held at Katigondo Seminary under the direction of the Reverend Father John Hofinger S.J. from August 29th to September 2nd. The Right Reverend Joseph Kiwanuka, Bishop of Masaka, attended the whole course,

as did also the vicars general of the archdiocese of Rubaga and the diocese of Gulu, 170 priests, nuns and brothers were altogether present, coming from the seven dioceses of Uganda and also that of Kisumu in Kenya.

The course began with a study of the conclusions reached at Eichstaett, and following this Father Hofinger developed the whole nature of modern catechetics as the proclamation of the Christian message as a unified whole entirely centred upon the action of worship. Special attention was given to the people's participation in the Mass. In the evening there were lively group discussions on problems of catechetics and liturgy in Uganda, and among the conclusions the need for three things were stressed: first, for a far better formation for our catechists than they receive at present; second, for a more vital participation of the people in the Mass; and third, for a permanent central bureau for catechetics to coordinate efforts throughout the whole country. The enthusiastic participants expressed the fervent wish that many such illuminating and useful studyweeks might be organised in the future.

## SUDAN:

The Church passes through a time of great difficulties here. After the confiscation of schools in 1957 there now comes the

closing of all catholic libraries and a decree for the Equatorial Province, that no children may be baptised without a written demand to and a written permission of the authorities. On the other hand it is noted that many of the men, imprisoned after the revolution of five years ago, ask to be instructed and baptised, as well as many others. Moslems are forbidden to change their religion and Sunday is replaced by Friday as day of rest.

## FORMOSA:

The Episcopate of Formosa has decided to translate into Chinese all the prayers accompanying the administration of the Sacraments. At the same time they will examine, if and how the exterior rites can be adapted to the usages of chinese culture. Many western signs are in fact strange and often difficult to understand for Asians. Christianisation of indigenous customs or orientalisation of christian usages would facilitate the missionary apostolate.

## VATICAN:

On November 25 His Holiness, Pope John XXIII, celebrates his 80th birthday. Special prayers are asked, the priests of the whole Church are exhorted to contribute to the construction of a new parish church and all the faithful to help in the creation of an institute for overseas students.

# BOOK REVIEW

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## 4. AFRICANA

We all feel the need nowadays to know more about the continent we live in: its problems, history, economics. We cannot separate our apostate from its environment and moreover many, either on account of actual teaching or because of some other contact with a better educated milieu, feel a particular need for accurate knowledge about the African background.

At present there is certainly no lack of literature about Africa: quite the contrary. The books pour out in a bewildering and overwhelming way. Many of them, of course, are concerned with current affairs, the political problems of today; about these I will not speak here at all. Many others are highly specialised studies, mostly in the anthropological field: forty shilling works published by a University Press on the kinship structure of such and such a tribe. Such books are of great importance for the few, but they do not have a general appeal, and will not be touched on here. My aim then is simply to list some of the less expensive, more easily read and up-to-date works on the general African background, especially in the fields of history and geography. 'Less expensive' is a relative term, and it must be confessed that most of the books to be mentioned here cost more than those which have

appeared in previous Practical Bookshelves, but this is not the fault of the compiler!

*Hobley's OPENING AFRICA* (Methuen, 1959, 10/6, 80 pp.) can start the list: it is a pleasantly written introduction to African history from the earliest times to the present day with plenty of illustrative diagrams. On the geographical side it may be matched with *D.A. Sheriff's AFRICA* (Oxford University Press, 1956, 16/-, 96 pp.). This is a very easily read geography, informative, with copious photographs; a most attractive publication. Much more of a formal text book, with a greater quantity of information is *Suggate's AFRICA* (Harrap, latest edition 1957, 491 pp., 16/-). This provides more than what is required at the School Certificate level.

The best short work on the tribal background is still *Seligman's* classical *RACES OF AFRICA* (Oxford University Press, reprinted 1959, 7/6, 236 pp.). A most interesting and warmer work in this field which may be strongly recommended to anyone on our side of Africa is *Huntingford and Bell's EAST AFRICAN BACKGROUND* (Longmans, second edition 1950, 7/6, 124 pp.). It steers a happy course, rare in the anthropological world, between dry classification and overwhelming localised detail.

To revert to history, *Margery Perham* and *J. Simmons'* anthology of *AFRICAN DISCOVERY* surely deserves

a mention. The library edition is finely produced by Faber (second edition 1957, 30/-, 280 pp. with numerous maps and illustrations), but there is also a cheap Penguin edition (1948, 250 pp. with maps, 5/-). This is a truly fascinating collection of extracts from the diaries of the great explorers, a book which cannot fail to absorb the reader.

More detailed histories of the different parts of the continent are mostly dull and text-bookish. *J.D. Fage's* INTRODUCTION TO THE HISTORY OF WEST AFRICA and *Marsh and Kingsnorth's* INTRODUCTION TO THE HISTORY OF EAST AFRICA (both Cambridge University Press, 1956-7, 15/- each, one 210 pp. the other 263 pp.) may be referred to, but their reading is hardly a delight. Far better is *Leo Marquard's* very well written and extremely fair STORY OF SOUTH AFRICA (Faber, 15/-).

This book at least is a pleasure to read, and most enlightening.

Next, I will just note the appearance of a magnificent new geographical text-book for East Africa — *Hickman and Dickins' THE LANDS AND PEOPLES OF EAST AFRICA* (Longmans, 1960, 232 pp., about 15/-). This is a fine production and remarkably readable.

Lastly, I would like to draw attention to the work of the *East African Literature Bureau*, which is responsible for the publication through English publishers of many little books of great interest about East Africa. Prices are mostly between two and five shillings. Among many other booklets mention may be made of the following: *Sir John Gray's* EARLY

PORTUGUESE MISSIONARIES IN EAST AFRICA, *J.V. Wild's* EARLY TRAVELLERS IN ACHOLI, and *C. Richard* BURTON AND LAKE TANGANYIKA.

I am sorry if this book note has rather an East African bias. That is simply due to the limitations of the author's knowledge. Perhaps someone from the other side could add a West African supplement for another issue.

ADRIAN HASTINGS

## OTHER BOOKS:

*Gerald Kelly S.J.*

MEDICO-MORAL PROBLEMS,

Cath. Hosp. Association, St. Louis, Mo. \$ 2.50

or: Browne and Nolan, Dublin, 17/-

Indispensable for doctors, nurses, moral theology classes and the like. All actual medical problems are treated with the thoroughness, precision and clearness for which Fr. Kelly is known all over the world.

*Jules Paquin, S.J.*

MORALE ET MEDECINE,

Comité des Hôpitaux du Québec, 325 chemin Ste. Catherine, \$ 3.00

A real treat in 500 pages, excellently presented, easy to read and practically complete, about the mutual relations between moral and sacramental theology and medical sciences in all its applications. This book should be in the hands of all priests and doctors who understand French. (It has already been translated into Spanish and Italian, but as far as we know, not yet into English.) Any one who reads it will find not only all kinds of practical hints and information, but especially a powerful

exhortation to serve God better in the service of sick people. A stimulating and inspiring book.

E. de B.

"A HANDBOOK FOR CATHOLIC NURSES, MIDWIVES AND OTHERS".

In English or Luganda. Cath, Med. Bureau, Box 246, Kampala, Sh. 1/-  
Compiled by Members of the Executive Committee of the Uganda Catholic Medical Bureau, 1957, 48 pages.

A very practical little booklet for all those engaged in medical work, not only from the medical point of view, but also, and especially so, from the moral and spiritual aspect. An appendix of the booklet contains prayers for the dying and hints for the relatives of the sick as to how to prepare the sick and the sickroom for the administration of the last sacraments.

F.W.

E. Briffa, S.J., PRACTICAL MANUAL FOR SODALITY DIRECTORS, St. Mary's College, KURSEONG, Darjeeling Dt, India, pp. 328, Price \$ 1. or 8/- postage free.

Pope Pius XII declared in the Apostolic Constitution "Bis sæculari", issued in 1948, that the Sodality is authentic "Catholic Action under the auspices and the inspiration of the Blessed Virgin Mary". Thanks to Fr. Briffa's book a wealth of information on the Sodality is available to all directors. But there is far more. The eminently practical approach not only makes the handy manual indispensable to directors, but it is truly a mine for every Catholic Actionist. The various chapters on Discussion Outlines, Instruction in a Parish, in a Mission, offer very instructive reading. A precious book indeed.

J.G.

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## Casus Conscientiæ for next issue:

### DECLARATION OF NULLITY OF MARRIAGE

Ruth, a prospective convert, had been married to Obediah, but he afterwards left her. Both were protestants. Now Ruth wants to marry Michael, a catholic. After a serious investigation Fr. Peter, the parish-priest, comes to the conclusion that Ruth's marriage to Obediah is invalid, since it was contracted when she was certainly not more than thirteen years old. He gives the required dispensation and assists at the marriage of Ruth and Michael. Shortly afterwards he leaves and his successor, after a thorough study of the case, is not at all sure, if Fr. Peter's solution was the right one, but he does not know what to do about it now."

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CUM PERMISSU SUPERIORUM

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